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JANUARY • 1961

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JANUARY 1961

JANUARY, 1961

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational... dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

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NEXT MONTH

If you ever adopted a child, or ever wished to, or know anybody who did or does, you will find the front-of-magazine section devoted to **The Childless Couple** not only absorbing but informative. Helen Doss (she and her husband not only adopted "the family nobody wanted" but wrote a book about it!) gives the broad picture of the adoption problem today, from the standpoints of the placement agencies and the couples seeking children. Gunnar Hoglund probes the discrimination that blocks many evangelical couples from receiving children from agencies which regard religious conviction as fanaticism. Barbara Lowery brings into the open a subject upon which the Roman Catholic Church has taken a strong position but which many Protestants have ignored. What, she ponders, are the moral implications of artificial insemination—particularly for the donor's wife, a role she very nearly played.

When Rodeheaver Stopped His Radio Program is a lively, factual account giving an insight not only into the musical evangelist's attitude toward alcoholic beverages, but what happened to one widely-known Florida drugstore when it threw out its "package goods" department.

Consigned to the desert by her doctor in the days before tranquilizers, a heartsick, mind-weary young woman finds herself and a rekindled faith among the Saguaras and Chollas she despised, after an introduction she did not welcome to **The Cactus Forest Lady**. You cannot read it without discovering for yourself that there is no God-forsaken place—or soul—on earth.

Prayers to Live By is another of those special pages you tear out and fold in half to make a useful, pocketable booklet. Here are prayers to wake up by, go to sleep by, table graces—a wealth of devotional inspiration.

Reaching Jews for Christ

is not a work of merely handing out copies of the New Testament, or tracts, or preaching sermons on the street corner and inviting them to indicate their interest by accepting literature or raising their hands. Jewish mission work is difficult, and differs in striking ways from doing such work among non-Jews. Christian workers must avoid the use of words or expressions which stir Jewish resentment or arouse opposition and anger. Inviting a Jew to become a "Christian," merely means Gentile to him. Using the name Christ, without its Messianic identification, or referring to the Cross or the Blood, only remind the Jew of hatreds and persecutions when they had crosses burned into their flesh and were massacred.

Jews are not converted overnight by the first reading of the New Testament, or a tract. In fact, giving a New Testament to a Jew upon the occasion of your first meeting with him is usually a waste as he will almost certainly throw it away. First of all it is essential to create a hunger in the mind and heart of a Jew so that he will be eager to secure a New Testament. This cannot be done in a fifteen-minute chat with him. He must first be brought to a recognition of the fact that he is a sinner and needs forgiveness of his sins.

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LETTERS

Auld Lang Syne

It may interest you to know that the CHRISTIAN HERALD was the first magazine I ever saw and read. My grandfather, John S. Harden, was a deacon of the Methodist church in Baltimore and had a row of bound volumes on the bottom shelf of his bookcase, where a tiny boy could get them and lie on the floor and read.

Monrovia, Calif. UPTON SINCLAIR

• • • I have HERALDS 1892-95 and 1906 to 1923. Would be glad to send to anyone willing to pay mail costs.

West Chester, Pa.

MRS. T. N. NIELDS

College Comment

As a trustee of Alma College, I know that Alma receives any qualified student. (See college chart, Nov., pp. 16-17.) . . . Last year's May Queen was a Negro girl.

Ferndale, Mich.

(REV.) HAROLD PAUL SLOAN, JR.

• • • The fact is we have a dozen or so Negro students and a Negro member on our teaching staff. One of our fraternities won the battle for desegregation within their national fraternity. To have white students only would be a contradiction of our relationship to our parent, The United Presbyterian Church in the U.S.A. It is just possible that someone has given you the wrong information.

Alma, Mich. ROBERT D. SWANSON
President, Alma College

• Our questionnaire was misunderstood and checked in the wrong box.

• • • The size of our library was not given. In our copy of the questionnaire the figure is 77,000 (by the end of this academic year we expect this to be 80,000). I cannot imagine why a question mark was entered in the survey instead of this figure.

In the section labeled "Major Fields," our concentrations in music, speech, and television and radio were not indicated. In this same connection, the fact that we offer seminary training was not noted, and the B. D. was not included as one of the "Degrees Given." Bible is one of our strongest fields and this was not indicated per se. Also, we are one of only four schools in the country offering the master's degree in cinema; and we certainly feel that this field would have been worthy of mention, even though it is not on the list contained in the key.

I believe also that "F" would have

been a better designation for our "Racial Status" since students from 28 foreign countries are currently enrolled in Bob Jones University.

Greenville, S. C.

ELMER L. RUMMINGER
Public Relations Director
Bob Jones University

• The question mark was used because that questionnaire item was not filled in. Our apologies for other omissions.

• • • Your list of 42 contains six institutions which hang out the "whites only" sign. Such a position . . . by religious institutions recalls: "What you are speaks so loudly, I can't hear what you say." Our hands here aren't lily white in these matters but it would be false humility not to register objection whenever required.

Riverside, N. B., Canada

(REV.) KENNETH S. BAGNELL
The United Church of Canada

I read Carl Henry's "Are the Christian Colleges Succeeding?" (Nov.) with interest. His handling was sympathetic, although admitting certain undeniable faults [in them]. I did think him a little optimistic in saying a Christian university ought to be based upon a brand new substructure because none of the present colleges has "caught the gleam" in really effective Christian higher education.

Before investing millions of dollars, one would certainly want to be dead sure the brand-new college would "catch the gleam" and still be Christian.

Houghton, N. Y.

STEPHEN W. PAINE
Pres., Houghton College

Helen Howarth Lemmel

The last name of the author of "Turn your eyes upon Jesus" (Sept., p. 84) is *Lemmel*, not *Lemmet*, as given. Mrs. Lemmel, who wrote this very fine hymn and many other songs, is now 96 and has been blind for 20 years. Her address: 2401 E. 77th St., Seattle.

Maitland, Fla.

WALTER IVAN SMALLEY

• Our apologies to a lady who has inspired and enriched thousands.

Toward Understanding?

The Devil loves it when magazines like yours print an article like that! ("Christian Science—What Is It?" May) . . . If it leads a single person into that unbelief, you will answer for it!

Madelia, Minn. MRS. D. G. BICE

CHRISTIAN HERALD



Your first lesson: Utrillo's "A Suburban Street"

A new way to learn how to paint —by painting masterpieces right from the start!

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Amazing New Art Instruction Short Cut

The Paint-It-Yourself Art Program Course is a remarkable short cut to painting success. You need no drawing ability. You need not worry about perspective or composition—the great masters show you how by example.

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You will also receive a 16"x20" canvas textured painting sheet with "A Suburban Street" preprinted very lightly for you to paint on.

Each lesson includes an 11" x 17" full color instruction sheet which demonstrates how to mix the colors on your palette just as the master did. You are shown how to apply them to the printed painting sheet, one step at a time, layer upon layer, following the textures and brush strokes that the master himself employed. Slowly, as you work, you see your painting come to

life. The rich hues of oil upon the canvas texture blend and shade almost magically, taking the forms of sky, street and buildings. The nuances of color and form shimmer with the glow of the priceless original almost as if Utrillo himself were guiding your hand.

You begin to understand as never before the pathos, the joy, the nostalgia that Utrillo poured into this great work. Finally you experience the special thrill reserved for those who have completed a real oil painting.

Each lesson brings you the work of another great master. Month by month you develop your knowledge and skill by painting pictures that will astonish your friends—and add unique beauty to your home. You learn to appreciate great art as few people can—for you can analyze color, brush strokes, and shading through the eyes of the masters themselves.

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Gabriel Courier Interprets the News

SQUEAK: A miss—or a win—is as good as a mile. On the 20th of this month Senator Kennedy becomes President Kennedy by a 180,000 popular vote margin over Mr. Nixon as assuredly as if the margin were 10 million. Still, 180,000 is hardly a landslide. Far from being a mandate, it is more nearly a dare! But this slim edge may get Mr. Kennedy farther in the long run than a crushing majority would have taken him. Now he can't throw his weight around (he's got comparatively little to throw) and in the throwing antagonize Congress out of all reasonable co-operation. All he can depend upon is his considerable charm, tact, political know-how and, we trust, wisdom. Can it be, on the other hand, that Mr. Nixon is farther ahead in the long run by barely losing than by barely winning? This remains, as does so much else, to be seen.

TOGETHERNESS: Personally, we were much impressed by Senator Kennedy's prompt visit with Vice President Nixon, following the election. He didn't summon Nixon; J.F.K. went to him.

But when it comes to the possibility of a high government post for Mr. Nixon—actually bruited about by some columnists—this is incredible. One writer even broached the astonishing idea of rearranging the Constitution so that the defeated Presidential candidate would automatically become Vice President—a concept that would make a mockery of the elective process. We've got two parties, for which we ought to drop to our knees in thanksgiving every Election Day. We don't have Russia's dictatorial one-party system, nor France's chaotic multi-party system. Bipartisanship has its place, but when responsibility is blurred or opposition is compromised, bipartisanship has overstepped.

ELECTORAL COLLEGE: Every fourth year we get worked up about this vestigial piece of feudalism. Did the hairline election pile on the last lethargy-breaking straw? There are at least two problems. One, you didn't vote for President at all—you voted for an elector. These elected electors get together in December and choose the President. In most states, they follow the recommendations of the people. But there is always the chance they won't. Two, in most states, the winner takes all. Senator Kennedy carried New York State, therefore, he received New York's 45 electoral votes. He carried the state by 400,000, but he would

have taken all 45 votes even if he had carried by only 10. In effect, this means that a voter in New York state wields a more potent vote than one in South Dakota.

Elimination of the electoral college, with elections determined by popular vote, might cut regional power blocs down to size; a candidate would find it difficult to be elected by playing to the big cities, big labor, big racial or big religious vote concentrations.

Shocker to this reporter was the theory that the electoral college was set up because our nation's forefathers simply didn't trust the will of the people; they wanted a hedge against the possible thickheadedness of the common man. This is democracy?

BIGOTRY: For the last several months, we grew not only weary but disturbed at the manner in which the charge of "religious bigotry" was bandied about. Every question of religious implication, no matter how honest or earnest was billed by the press as bigotry. After the heat of battle had subsided, we looked into the dictionary to see just what a bigot is. Here is a bigot: "one obstinately or intolerantly devoted to his own church, party, belief or opinion." This makes a bigot look like a fairly decent chap. People obstinately devoted to their beliefs and opinions are the ones, it seems to us in retrospect, who have changed the world. Maybe the trouble is that "obstinance" lies dormant for such long periods that when it's used, nobody recognizes it as normal or even human.

Come to think of it, the candidates in their "great debate" and speeches generally seemed rather obstinately and intolerantly devoted to their own parties. By Webster's definition, this, too was bigotry. Why is it that obstinate beliefs and opinions are accepted, even encouraged, in politics, but frowned upon in religion.

UNITED NATIONS: Expenses of the Congo operation mounted. Confusing though the situation was, it was not nearly as confusing as things would have been had the U.N. not intervened. U.N. troop cost in the Congo for 1960 has been estimated at about \$67 million. Big as the amount seems, it's peanuts compared with the cost of a fleet of bombers or missiles—or the cost of rebuilding New York or Moscow! The U.N.'s big problem right now is that it is running out of money. On the basis of year-end requirements only, it needed another \$20 million. Perhaps

more individuals and even churches might emulate the Quaker groups who have been contributing personally to U.N. operations. Those who fear they might be joining hands with the Communists by so doing, need not worry. The Soviet Union and its eight satellites have refused to chip in one ruble to Congo costs or the World Refugee Year fund (to which 97 governments and countless individuals gave \$83 million). In the U.N., Russia has talked big but paid little.

UNTAPPED SOURCE: Speaking of money, you may be interested in the suggestion that a newspaper columnist makes for getting better television programs. The secret ingredient is money. The only hope for an upturn, he thinks, is pay television or advertising revenue from as yet untapped sources. Biggest untapped source, he points out, is the liquor industry, which "meets all the qualifications required for benevolent sponsorship. The liquor industry counts its grosses in the billions, is highly sensitive to criticism and is anxious to keep its public image pure and sweet . . . the viewer could stand to benefit enormously by the entry of alcohol money into television."

Is this an opening gun?

CHURCH GIVING: Figures are in for per-capita contributions for church giving, as compiled by the Department of Stewardship and Benevolence of the National Council of Churches. Average per member for all-purpose giving was \$69.13, a gain over the year before of \$3.03. Of 49 bodies reporting, 35 had increases. Average for benevolence giving was \$12.88, up from \$12.33. Yearly average for foreign missions increased four cents per member to \$2.26.

The top ten for all-purpose giving:

Free Methodist Church	\$269.71
Wesleyan Methodist	228.13
Evangelical Free Church	203.54
Pilgrim Holiness Church	200.48
Brethren in Christ	168.31
Evangelical Covenant	
Church of America	164.82
Orthodox Presbyterian	161.17
Evangelical Mennonite	148.80
Church of the Nazarene	135.51
Ohio Yearly Meeting of	
Friends Church	126.00

Other samplings:

Lutheran Church-Missouri	
Synod	\$ 93.89
United Presbyterian U.S.A.	82.30
Protestant Episcopal	61.36
Disciples of Christ	60.93
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The Methodist Church	52.18
American Baptist	48.52

CHRISTIAN HERALD



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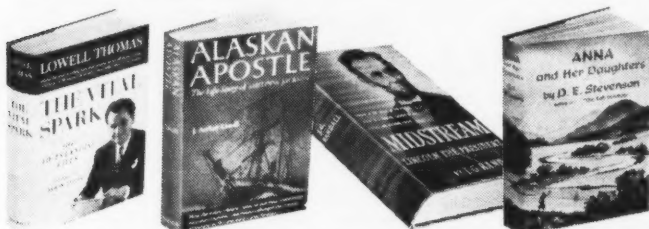
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to Readers of CHRISTIAN HERALD

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Pays \$2,000 cash for accidental death.

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The only conditions this policy does not cover are: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

NOTE: Although the Gold Star Plan has been in existence for a short time only, we already have many thousands of satisfied members. We would now like to welcome you into the Gold Star Family. Remember, once the doctor tells you that you need to enter a hospital, it's too late to buy coverage at any price. So hurry, mail your application today!

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We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have the policy checked by your lawyer, doctor, Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if you are not fully satisfied, mail it back within 10 days, and we'll promptly and cheerfully refund your money by return mail—no questions asked. We want you to be completely satisfied. There is absolutely no risk and no obligation whatsoever.

Happy Policyholders Write:

"Thank you for the cash settlement of my claim. Every cent was paid according to your policy. I had only made one payment before I was stricken, and you paid up immediately with no questions asked. I heartily recommend this policy to any one."

Mrs. Grace Giley, Neillsville, Wisc.

"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."

Mrs. Frances E. Swartwout, Wimbledon, N. D.

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Mary Frances King, Huntingtown, Md.

"I want to thank you very much for your check of \$300 which I've just received. I don't know what I would have done without the insurance in your good company. I had no idea that anything like this would happen; and it was so soon! Mr.

De Moss, I am thankful for a Christian organization like yours. May the Lord greatly bless you for it."

Eula B. Shrauger, Augusta, Mich.

"I do appreciate the check and the good service rendered by your company in our sickness. It was purely a coincidence that Mrs. Diggins entered the hospital on the very day that our policy went into effect. I was very glad that I had made application and had been accepted by your company because the check was really needed. Thanks again for all your consideration."

Mr. James B. Diggins, Flint, Mich.

"Thank you ever so much for your draft received so promptly in payment of my claim for benefit. I have found that I am insured in a very reliable company, proved by your prompt and considerate handling of my claim."

Mrs. Esther G. Powers, Norwalk, Ohio

"We are thankful that we did have this insurance policy. With no other income while my husband was in the hospital, this check certainly helped out."

Mrs. Dennis McCloud, Yuma, Ariz.

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CH11B

World Mutual Health and Accident Insurance Co. of Pa.

My name is _____

Address _____

City _____ Zone _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

Name	Date of Birth	Age	Relationship	Beneficiary
------	---------------	-----	--------------	-------------

1.				
2.				
3.				
4.				

Have you or any member listed above been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? ☐ Yes ☐ No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member listed above uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Insurance Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

- | | |
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| <input type="checkbox"/> PLAN A (pays \$100 weekly)
() \$4 for each adult, age 19-64, for one month's protection.
() \$40 for 12 months' protection for each adult.
() \$3 for one month's protection for each child under age 19.
() \$30 for 12 months' protection for each child.
() \$6 for each adult, age 65-100; for one month's protection.
() \$60 per adult for Senior Citizen's Policy for 12 months. | <input type="checkbox"/> PLAN B (pays \$50 weekly)
() \$2 for each adult, age 19-64, for one month's protection.
() \$20 for 12 months' protection for each adult.
() \$1.50 for one month's protection for each child under age 19.
() \$15 for 12 months' protection for each child.
() \$3 for each adult, age 65-100, for one month's protection.
() \$30 per adult for Senior Citizen's Policy for 12 months. |
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Faith Healing—

MIRACLE OR MYTH?

By
WILL OURSLER

IS religious healing a fact? Are people being cured, in these modern, space-oriented times, not merely by mind over matter or the power of suggestion or positive thought, but by the intervening, miraculous power of God?

The tremendous, surging revival of religious therapy in our churches, the development of healing services and healing techniques in even the most conservative congregations, has all but obliterated the concept—held until recently by many religious thinkers—that healings of the miraculous Biblical type do not happen today.

Cases of religious healing—many of them quite extraordinary and fully documented—run into many thousands. They have been reported by the pastors and parishioners of virtually every major denomination.

These cases do not fall into the aura of medieval rumor or hearsay. Many of them are confirmed by doctors, surgeons, medical records, even X-rays and biopsies. They pose a dilemma to materialists and non-believers and even some “intellectualized” religionists who shy from all aspects of the miraculous.

If religious therapy does draw upon and emanate from God and His power working directly in our individual lives, then the materialist is faced with the scientific necessity of dealing with this fact and its implications. If the miraculous happens—how do they explain it away?

An infant with a cancerous growth on its leg was healed at a shrine in Canada after radium therapy had failed to help. Following the biopsy that showed the growth to be malignant, the doctor in this case—a Protestant—had told the parents to try prayer, because medicine could not save the infant.

The anxious parents put their faith in God and in prayer. The infant was healed. The doctor told the woman that the healing “was the work of God.”

At St. Stephen’s Episcopal Church in Philadelphia, Dr. Alfred Price reports the case of a man healed of gall bladder disorders which had caused him terrible pain and which medicine had been able to help only temporarily. Three years after a healing at a prayer service at St. Stephen’s, there had been no recurrence.

From Christian Science comes the report of a woman healed instantaneously of a tumor in the abdomen through affirmation of God’s power. The Roman Catholics report the case of a girl healed of tuberculosis at Lourdes. This healing is attested to by witnesses and by full medical and hospital records examined by a board of non-sectarian doctors.

All these cases, in fact, have medical verification, although the certification at Lourdes is the most demanding. Christian Scientists, for example, require medical records and the verifying statements of independent witnesses before a healing is cited in their publications.

In the Lutheran churches, the Episcopal, the Methodist, in Roman Catholic churches and shrines, in the Mormon Church, in virtually every major religious denomination—similar healings are reported, in a steadily growing tide.

This explosive spiritual development—at a time when in every other field materialism appears triumphant—poses problems not only for the doubters but also for responsible church leaders, who are properly concerned with the dangers of being taken in by frauds, by wishful-thinking, by hysteria.

Yet so overwhelming is the evidence that even the most reluctant have been forced to give ground. As a writer and reporter in this field, I have seen in the last few years a complete switch in the position of individual churches, ministers and theological teachers.

Religious healing—in its actual results—is no respecter of denominations or dogmatic differences. It cuts across theological lines and doctrines to reach the individual, whatever his need, who appeals to God for help. All the evidence I have been able to piece together in five years of research indicates that this is the fact we must face.

The most recent development is a survey made by the United Presbyterian Church in the U.S.A. For many years the denomination officially regarded spiritual healing with a "hands off" attitude. Leaders were led, however, by the wide development of healing practices in our churches, to explore the whole subject objectively.

Reports of their findings, made by the Presbyterian Committee on the Relation of Christian Faith to Health, present a forward-looking program that takes the United Presbyterian Church directly into the field of spiritual therapy.

As is true of many other groups, the Presbyterian Committee does not talk in terms of miracles, but in terms of therapy that includes the whole man—spiritual, physical, mental. The doctor is regarded as a symbol of God and as doing His work.

After many months of study, examination of cases and healing ministries in Protestant faiths, this committee recommends that both physicians and pastors increase their efforts to call upon the power of prayer and of God as a part of the healing process.

The committee recommends, in fact, that church ministers, leaders and members become more aware of the role of the pastor in connection with the physician in healing—and that the physician likewise become more aware of this role.

At the same time this report reveals some of the pitfalls and dangers the church faces. In replying to questionnaires, many of the ministers polled did not know much about healing,



PHOTOGRAPH BY J. P. SULLIVAN

A healing service at St. Stephen's Episcopal Church, Philadelphia.

MEDICAL OPINION:

"'Faith healing,' as such, has no accepted merit . . . as having remedial or curative effect in persons who are actually victims of organic disease"

—THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION.

THE MEDICAL PROFESSION recognizes the power of faith on the individual mind as a factor that may affect the condition of sick people. It also recognizes the fact that "faith healing," as such, has no accepted merit whereby it can be regarded as having remedial or curative effect in persons who are actually victims of organic disease. . . .

There have been reported in the medical literature evaluations of "faith healing" and the medical attitude is that such healing is perhaps a part of religious tradition, particularly in the United States, where there has been a wide variety of religious cults whose leaders claimed special healing abilities. These reports refer particularly to those individuals, frequently itinerants, who exhort, pray and practice "laying on of hands." They have also been designated as "divine healers." These persons are able to interest others, and may, in cases where no organic disease exists, influence the thinking of many lay individuals to such an extent that they believe they have had curative ministrations.

From a public health standpoint, it is known that such faith healers often display a woeful ignorance of public health measures. Diseased persons mingle in crowds in tents and other public meeting places and may very easily upset careful scientific efforts to suppress the spread of contagion or infection by accepted public health measures. The further danger exists that persons whose physical condition demands prompt and adequate scientific medical attention may, by delay or abandonment of such care, contribute to their needless early death.—*The Journal* (January 28, 1956).

"Faith healing" grew up alongside medical practice in its oldest and crudest forms, when it was thought that evil spirits caused disease. Even today, hundreds of medical missionaries in scattered parts of the primitive world are trying to show ever-increasing numbers of natives that faith in God and in modern medicine is better than mumbo-jumbo reliance on pagan healing rites. . . .

While they may recognize that faith is an element in the well-being of all people, ethical ministers and physicians are firmly allied against the "fake healers," whose huge fund-raising exhibitions exploit the superstitious wishful thinking of the ill-informed and misinformed. For six years, a Presbyterian minister from Atlanta, Ga., Rev. Carroll Stegall, Jr., has interviewed scores of invalids before and after they lined up at healing campaigns. He says: "I have never seen a vestige of physical change." So far not a single "healer" has submitted one of his "cures" to medical examination. And yet the flamboyant cultists are collecting millions from elaborate radio, television and tent performances.—*The Journal* (April 13, 1957).

admitted that it frightened them, admitted that they felt it was dangerous for non-medically trained individuals to participate in this phase of pastoral activity. Presbyterian ministers questioned about their role in healing services, replied in statements that run generally like this:

"Of nearly one hundred cases with which I have had contact, the approximately ten per cent of successful healings [in such services] were readily explained by psychosomatic sickness. . . ."

In relation to this ten per cent who were healed, the ministers reveal a failure to recognize their own intercessory power, or the power of their prayers, for one who is psychomatically sick is in a very real sense, ill.

The cause of his sickness and symptoms may well be psychic. But colitis is colitis and there is inflammation and pain in psychosomatic colitis just as in colitis caused by bacteria. A doctor called in to treat a psychosomatic sickness has to treat the symptoms and if necessary may have to dig out the root causes of the symptoms—possibly involving a long period of psychiatric treatment or hospitalization.

Most ministers are not qualified to diagnose what is psychosomatic and what is not, nor are they medically informed as to what can be "readily explained away" as psychosomatic.

The whole issue of healing of different types of illness and by different means apart from the purely medical is one of tremendous importance which must be faced squarely by doctors, ministers, patients, congregations.

A woman in Boston has a rash on her arm. In church she bows down to pray. She feels a warm sensation in her arm, draws off her glove and finds the rash is gone. It was the power of God, she tells her friend beside her in the church pew.

The case is not one that fits the "scientifically provable" variety. Yet the healing is a fact that must be dealt with, regardless of the cause of the rash itself.

Was it the result of divine healing, of answer to prayer?

In many instances, ministers state that it is such an answer.

Doctors themselves no longer draw the sharp line between what is functional and organic. Lourdes with its great care in authenticating healings omits literally thousands of cases of healings that do not fit the rigid specifications. But these omissions include persons crippled for years, paralyzed, patients with mental illness, patients who had spastic or similar disorders—none of which medicine or psychiatry had been able to cure.

While many faiths, led by the Episcopal and Methodist Churches, have

CHRISTIAN HERALD

forged ahead in healing ministries, many individual pastors have experienced doubts and question marks.

Typical is the story of Rev. John Ellis Large of New York's Church of the Heavenly Rest who, when he took over the pastorate of that church, called off the healing services which had been held for many years by his predecessor. Members of the congregation, however, demanded that he keep the services going because of what *they* gained from them. Dr. Large spent hours in prayer, asking guidance, and finally was led to agree to continue the services of prayer and healing through the Communion.

To his surprise—people began to notify him that they had experienced healings. A cardiac condition improved to a point where a man was up and around. A bedridden arthritic case of many years was healed. Other cases of cured illness were reported. The pastor did not solicit these reports, nor did he try to set up a ministry in opposition to the work of physicians, in whose efforts he thoroughly believed. All he did was to establish a Communion service which put its main emphasis on seeking God's help in healing.

In a discussion with me on this subject, Large declared, "I don't claim to have any special gift—our service involves the sacrament of Communion. But what has happened is that we have brought the added power of that communion with God, with Jesus Christ and His healing love—into a relationship to the individual, to his doctor, to his medical treatments. We do not supersede any of these treatments, we do not do a single thing that is medical in nature. The physician is God's instrument as much as the pastor. We bring to his efforts the additional factor of the spiritual power invoked through direct or intercessory prayer in the Eucharist."

It is the opinion of Dr. Large that miraculous healings are part of the unfolding spiritual power of work with physicians, with hospitals, with nurses, with special prayer groups, above all in the Communion service.

Perhaps the greatest question this awakened interest in healing ministries has pinpointed is the actual nature of the healing force called into play.

There are grave dangers in the hysterical approach of many extremists. A child is healed of a paralysis of an arm—but a week or two after the healing, the paralysis returns—it is not a healing but an emotional response to a highly emotional set of conditions. The blind men see, the deaf hear, the crippled walk—briefly, for an hour or day, in such an emotional upsurge.

No minister of standing would in-

(Continued on page 48)

MEDICAL OPINION:

"The physician . . . cannot ignore, if he is honest, the great untried and uninvestigated field of spiritual therapy"

—WILLIAM S. REED, M.D.

Consulting Surgeon, Samaritan Hospital, Bay City, Mich.

NO PHYSICIAN seeks simply to concentrate upon the disease entity which presents itself, involving one organ or one organ system. In recent years it has been found that all organic diseases have their psychological implications. It is also true that there is no illness without its concomitant spiritual aspect. Just as there are illnesses which are basically psychological with their organic manifestations, there are also spiritual illnesses which have psychologic and organic attributes. Thus if a physician is to be a doctor of the whole man he cannot ignore the soul of the patient if he would practice enlightened medicine.

This becomes most strikingly the case when the patient has a malignancy or a disease which is beyond the scope of the physician to cure. It is in these instances that the physician must look to all areas of help for his patient and he cannot ignore, if he is honest, the great untried and uninvestigated field of spiritual therapy.

Spiritual therapy is being utilized by thousands of patients throughout America every day. Christian Science must be successful or it would not have the huge following that it does. Tremendous numbers of people utilize the facilities of the Abundant Life Foundation in Tulsa. Recovery Incorporated and Alcoholics Anonymous are in essence forms of psycho-spiritual therapy. The prayer group movements within the Methodist, Presbyterian and Episcopal denominations in America utilize spiritual therapy in many instances. Regular weekly healing services are being held by an ever increasing number of churches throughout America. The literature on spiritual healing continues to grow and interest thousands of readers throughout the world. It becomes apparent that this aspect of patient care can no longer be ignored by the medical profession and by the church.

The physician who daily treats patients of all types and in all stages of disease sees many miraculous things occur. If he considers what he sees and knows deeply, he soon comes to the conclusion that he is indeed working along with God in his work. How strange it is then to hear so often the claim made by the church that God sends illness and disease as a retribution against sinning man. If disease is sent by God, surely then the physician is working against Him. This, any physician knows, is not true. The doctor sees disease as an evil thing which with God's help he must cast out of the sick individual. This he almost always does through the tools of modern medical science. When this is not possible he finds that, at the present time, his hands often are tied since there is no spiritual help available for his patients which is not negative or detrimental to the patient because of its lack of power and belief. The physicians who seriously consider the matter of spiritual therapy

(Continued on page 17)

Christian Herald's Editors

ALFRED W. PRICE



The Rev. Dr. Alfred W. Price is serving his 18th year as Rector of St. Stephen's Episcopal Church in downtown Philadelphia. When Dr. Price inaugurated the regular weekly healing services at St. Stephen's 18 years ago, fewer than twenty persons attended. Today, thousands have been reached through services in his own parish and through missions in numberless churches throughout the land. Dr. Price holds degrees from the University of Pennsylvania, Harvard Theological School and Webster College. He has further studied at Oxford and the New York School of Social Work. He served with the U.S. Marines in World War I and is national chaplain of the Military Order of the Purple Heart. Dr. Price is Warden of the International Order of St. Luke the Physician, a non-monastic order open to clergy, doctors, psychiatrists, nurses, social workers and lay people who wish to develop a vocation in spiritual therapy.

1. How important, in your judgment, should spiritual healing be to the average Christian? Is it something to take or to let alone?

PRICE: The ministry of Jesus Christ certainly gives no impression that He regarded the ministry to the sick as negligible. He regarded suffering as a challenge to His Kingdom of wholeness and perfection—a challenge withal, from the devil; and Christ frankly met the challenge in His own Divine power.

Nor did Jesus Christ regard the ministry to the sick as negligible when sending forth His disciples and apostles to heal in His name. He gave to the twelve authority over unclean spirits to cast them out, and to heal all manner of diseases and all manner of sickness. It was to form a solemn and serious part of their ministry—an indispensable part.

WYATT: Anything that affects the physical and spiritual well-being of a Christian should be considered vitally important. The civilized world considers doctors and medicines to be of utmost importance, even though their best efforts are often futile, and in some fields of sickness and disease their knowledge is limited almost to the point of total ignorance.

In regard to spiritual healing for physical disabilities the Lord Jesus taught that healing is one of the great redemptive provisions God has made for His people. "Himself took our infirmities and bare our sicknesses" (Matt. 8:17). To ignore this redemptive provision is a mark of unbelief, and unbelief in any form hinders the work of God and stunts the spiritual growth of the Christian.

It would be more logical for a Christian to deny himself any and all the benefits he might receive from doctors and medicine than to ignore the redemptive provisions God has made for the sick and afflicted.

2. May a Christian seek spiritual healing and at the same time seek healing through medical doctors and/or medicine?

PRICE: Medical science does grand work and is quite obviously used by God and its help should never be despised. However, no disease attacks the body with-

out a cause. We are increasingly coming to realize that the cause is very often *within* and probably the result of long-continued negative feelings and emotional states, which have brought about deep changes in the chemical and mineral content of the organs of the body. Even attacks of germs from without might not have been successful if our resistance had not been lowered by diseases of the soul.

WYATT: Seeking help from any given source implies that one has faith in that source, but to seek help both from God and from medicine indicates no real faith in either. It is written, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord (James 1:6, 7).

It is possible, however, for one to receive medical attention without assuming the position of a "seeker." Many people receive healing from God even in hospitals while under the complete care of nurses and doctors. Healing is not withheld because of the presence of a physician or the acceptance of help from natural sources. However, for a Christian to seek healing through medical science to the exclusion of God could prove fatal, as in the case of Asa, the King of Judah, who was greatly diseased, "Yet in his disease he sought not to the Lord, but to the physicians, and Asa slept with his fathers and died in the one and fortieth year of his reign (II Chron. 16:12, 13).

3. To what extent does the "success" of spiritual healing depend upon the faith of the seeker? That is, if he has sufficient faith, will he be healed?

PRICE: While it would be wrong to gloss over the need for personal faith on the part of the patient, we must not exaggerate this condition, lest we narrow down the love of God, lest we make His love too narrow by false limits of our own. We must remember the wideness of God's mercy which is like the wideness of the sea. I would say that there must be faith on the part of the patient; there must be trust in God; there must be reconciliation, surrender and divine cleansing. We do not buy God's healing as we might buy a bottle of

CHRISTIAN HERALD

Put Nine Questions to:

THOMAS WYATT

Dr. Thomas Wyatt, radio minister of the Wings of Healing International Broadcast, pioneered the ministry of divine healing on radio 18 years ago. His broadcast, which began in the Pacific Northwest, now is heard over the ABC and Mutual networks and around practically the entire world by shortwave. Dr. Wyatt's healing ministry sprang out of his own miraculous healing when he lay dying, a helpless invalid, after he had been sent home from the Mayo Clinic as an incurable. After 18 hours in a coma, during which time his obituary was printed in the weekly newspaper, he regained consciousness. As he lay waiting for death, he states that God spoke to him in an audible voice saying, "I am the Lord that healeth thee!" Within a few days his health was completely recovered. Soon he began praying for the sick, and they were healed. His radio ministry is now supplemented by missionaries and native evangelists in nine countries.



medicine. There must be faith in God. But there will be many exceptions, as when sufferers are unconscious, pain-wracked or mentally ill, or in cases of small children.

WYATT: To imply that a seeker had faith to be healed and yet was not healed is to refute the entire structure of redemption and to counteract all the teachings of the Bible. Much unbelief has been engendered because of the many strange interpretations of faith. Let me cite two examples:

A very religious woman became seriously ill with dropsy and heart condition. She grew worse and worse, and finally called for me to come and pray for her. She assured me of her faith and cited as evidence the number of people she had coming daily to pray for her. It was obvious she had no faith in the prayers of any one of these believers, for she continued to call for others to pray. What she had considered to be faith was in reality religious unbelief. I told her that I would not go through the ritual of praying simply to gratify her unbelief. When she decided to place her faith in *the prayer of faith* instead of in the *volume of prayer*, she was immediately healed.

A man was brought to me with both legs totally paralyzed. He believed in healing yet he felt that God had put this disability upon him because of past sins. His faith was neutralized by his erroneous concept of the redemptive work of Christ. When informed that God does not put something on a believer from which Christ died to deliver him, faith was activated and he was instantly made whole.

Quite often the lack of faith can be traced to a perverted theory that is labeled faith, but which is in reality a pious form of unbelief.

4. Getting at another angle of this: is it possible for healing to take place even though the subject himself lacks faith or may not even be aware that healing is sought, provided a third person who prays effectually has sufficient faith?

PRICE: Yes. That is what is happening every day through the intercessory prayer of St. Stephen's Prayer Fellowship of 120 persons who pray around the clock

for needy persons. Over 80 unsolicited letters of testimony are received on the average every week from persons who claim to have received healing through these prayers; many of them were seriously sick in body or mind and were not aware that their names had been submitted for our continuous chain of prayers over a four-week period. Sick babies and young children too immature to understand anything that is said to them are included in this evidence.

WYATT: Vicarious faith, or faith for another, is one of the great principles of divine healing. In the 9th chapter of Mark, a man brought his demon-possessed son for the disciples to deliver him, but they could not. Later, when the disciples inquired as to why they could not cast out the demon, Jesus said, "Because of your unbelief." Jesus did not place the blame for failure upon the boy or his father, but upon the disciples for their lack of faith. Much of the responsibility for healing rests with the one who is ministering to the sick.

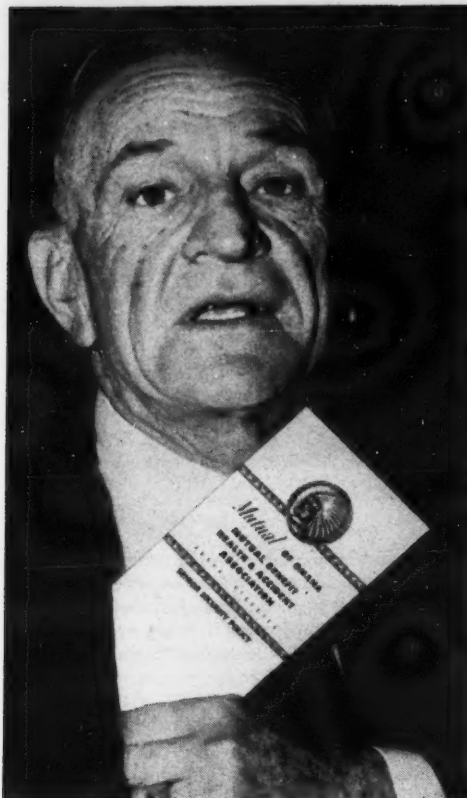
Vicarious faith is faith brought into action for the benefit of another who may have too little or none at all. Peter said to the lame man, "Such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." Moses stood between the nation of Israel and God's wrath, and his vicarious faith saved the people (Ex. 32:9:14). Vicarious faith is unlimited in power and boundless in scope. It speaks of the passion of Calvary and the spirit of redemption.

5. Some observers, while quite willing to concede that spiritual healing has worked and can work in psychosomatic areas, are less willing to concede that it may work in purely "mechanical" situations—say, a fractured arm. What has spiritual healing to offer in such a case?

PRICE: All healing comes from God. There is no opposition, except a purely artificial one, between the cure of disease by material means and its cure by spiritual means. Both alike are to be traced back to the healing energies of God. It is now an ascertained fact that, other things being equal, the sick person who prays for himself and has others pray for him has a better chance of recovery

(Continued on page 73)

The ol' Perfessor, CASEY STENGEL, says...



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Harry E. Bauer got a total of \$1,628.88. Age 72, Santa Cruz, Calif. "I feel this is the answer to guarding against high cost of hospital and medical care."



Martha Nickell got \$862.00. Age 76, Beaver Dam, Wisc. "My faith has been justified. I received prompt payment and just consideration."



Frederick J. Jackson got \$1,930.00. Age 67, Hibbing, Minn. "... a week after policy took effect, I had to be hospital confined for almost a month ... after being home 3 weeks I was again confined for 4½ months!"



Bertha Gross got \$986.45. Age 80, Roswell, N. Mex. "Little did I realize when you were explaining Senior Security that in just a few days I would suffer an accident and be able to secure over \$900.00 in benefits!"



Agnes Stieberg got \$864.00. Age 73, Decatur, Ill. "I am so pleased with the promptness of payment of our illness."



Edward A. Wells got a total of \$1,510.38. Age 70, Great Falls, Mont. "I can recommend Mutual of Omaha ... I feel much better paying my own way, the American way."

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Medical Opinion—Dr. Reed (Continued from page 13)

are alarmed at the lack of belief on the part of many of the members of the church that the New Testament really means what it says. It may be that in the future, as physicians see the tremendous value of the healing ministry to their patients, they will represent the force which brings the healing ministry back into the church.

Most physicians are religious. The majority are compassionate. Many are Christians and some are active churchmen. Beyond this it may be said in a general way that there are few doctors who consider religion in their physician-patient relationship. There are signs, however, of an awakening interest in Christianity on the part of Christian doctors. This is evidenced by the growth of the Christian Medical Society and more recently by the physician interest in the International Order of St. Luke the Physician. Roman Catholic physicians and psychiatrists also are showing awakening interest in their faith as related to medicine and psychiatry. Institutes of Religion and Health have recently been formed in several American hospitals.

This new emphasis of religion is im-

portant and interesting but it must go deeper than superficial considerations. It must be more than a matter of calling for the chaplain. The doctor himself must consider his life and practice from the Christ-Oriented position. It has recently been emphasized that Jesus Christ is in truth the real father of medicine rather than Hippocrates. The Hippocratic Oath is important as a standard of ethical position of the physician but it hardly comes up to the commandment of Christ that "We love The Lord Our God with all our hearts and all our minds and all our souls; and love our neighbor as ourself."

St. Luke, the Physician, was so inspired by Jesus that he wrote two books about the life of Christ and the Holy Spirit without one reference to the practice of medicine. It is also interesting that he became known not only as St. Luke, the Physician, but also St. Luke, the Evangelist. Throughout all the years since Jesus and St. Luke, those who heal the sick have often been associated with the church directly or indirectly. Ephraim MacDowell, the father of American Surgery, performed the first major abdominal operation in America, having first written a prayer that God direct him. He operated without anesthesia, while the patient sang hymns.

By contrast, the present-day physician graduates from medical school well trained in the science of medicine but poorly prepared to minister to the total need of the individual patient. Healing the sick implies making men whole. This cannot be done unless the physician shows his patient love, peace, patience, gentleness, understanding and wisdom—all qualities of the Holy Spirit. These qualities cannot be present in mass-production medicine. Nor can a healthy society be produced by mass-production medicine, impersonal observations of patients, sterile clinical surveys, emphasis on effects and ignoring of causes, emphasis on quantity and ignoring quality of medical care. Does it not seem strange in a nation so filled with good doctors and magnificent hospitals, with all types of therapeutic implements at hand everywhere, that we have the paradox of an unhealthy society facing us?

What is the answer? I believe that Jesus instructed his disciples to "heal the sick." Physicians are disciples of Jesus and we are doing the best we can to fulfill this commandment. We should also remember that we are to teach and preach, thus leading men to Christ through our work. The physician holds no monopoly on the healing of the sick. The minister is also a disciple of Christ

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—and he must also heal the sick to carry out Christ's Commandment.

When the Church of Jesus Christ becomes the healing Church, America will start to become a healthy, happy country. Many psychiatric, psychosomatic and physical as well as spiritual illness will be solved at the altar of the church when the church becomes a healing church. This is already true in areas where healing churches exist. Pastoral care is not the answer, nor is pastoral psychology, but healing services in every church would do much to solve the riddle of why America is sick in the midst of plenty.

It is not enough for a doctor to rely entirely upon the church to aid him in this dilemma. He must re-evaluate his own practice in the light of Christ. There are times when he will feel led to use prayer, when he will prescribe spiritual healing, when he will advise confession and communion. He will then have something to offer to the patients who by medical standards alone are hopeless. He will have a powerful ally in the ministers who so often are ignored and not appreciated in our hospitals by the medical profession. He will find comfort in knowing that he is working with God.

Much is being written concerning cancer. Great sums of money and many thousands of hours are being spent in looking for a cure for cancer among other medically incurable illnesses. If it can be proved—and some reporters have done this in their writings, that cancer has been eradicated through the healing ministry—does it not seem strange that there has not been some attempt to investigate and to utilize Christian healing as cancer therapy?

It is not difficult to envisage the curative effect of prayer in the person with spiritual, psychiatric or psychoso-

matic illness. Can spiritual healing go beyond these realms? Can God through prayer effect cures of physical disease? There have been many examples of this but no medical reports are present in medical literature.

Here are two examples, each illustrating a different facet of this new practice of "thymo-psycho-somatic medicine."

A 50-year-old man called, requesting help after having been "given up" by his family doctor. His diagnosis was aleukemic leukemia which had been proved by blood studies and bone marrow biopsies. In what was believed to be an approaching terminal status he asked for spiritual-medical help. Physical examination revealed a critically ill man with huge enlargement of the spleen, high fever, rapid pulse and pulmonary congestion. He also had generalized abdominal tenderness. The patient had had arthritis for years. Initial evaluation confirmed the diagnosis of leukemia.

The patient, his wife and physician prayed for the healing presence of Christ to heal the patient. During this time there was much prayer for the patient by his minister (a Presbyterian), his prayer group and friends. Six days later as the doctor prayed for the patient in church the answer came clear—unmistakable: "The patient does not have leukemia."

If not leukemia, what does he have? God cleared the doctor's mind of the pre-conceived ideas inherited from the other physician's diagnosis and prognosis. If not leukemia—it must be something rare: "Feltz's syndrome." This proved to be correct. A splenectomy was done and the patient is alive and well today.

Here then—a type of miracle. God, through prayer, clears our minds and lets our mental processes play on the problem unhindered by our own weaknesses or the negativism of others.

A 49-year-old woman who had undergone surgery for cancer of the breast was found after completion of X-ray therapy to have numerous complications. The X-ray report is as follows, 6-1-60: "Checkup study of the chest again reveals demonstrated changes in the right lower lobe area which have previously been reported, with apparently some breaking down of the lung parenchyma as shown by the presence of fluid levels in the abscess cavity. In view of the removal of the right breast, this probably represents a metastatic process with breaking down of the lung tissue."

The patient was admitted to the hospital on June 16 because of the development of intractable cough and severe debility. Doctor and patient (interestingly in this instance a devout Jewess) prayed for a miracle to occur.

X-ray studies of the chest taken the following day showed no evidence of the process shown in the previous film. This was confirmed in repeat X-ray films on June 24. The patient is now in excellent health.

This case illustrates that healing can occur even though the patient is non-Christian, if the physician prays fervently and believably in Jesus.

Prayer does much in every instance to help patients. There is therapeutic value in demonstrating to the patient that the doctor also believes in prayer. This reinforces the patient's confidence in God's ability to heal him of his illness. Spiritual therapy has demonstrated great value in not only providing striking cures but also serves as a most valuable adjunct to ordinary medical and surgical care.

The spiritual healing ministry should be seriously considered in an active way by the Church and medicine. For too long it has existed on the periphery of both. It is rare to find a minister who has been in the Church for any length of time or a doctor who has not been in the practice of medicine or surgery for more than a few years, who has not seen miraculous things happen in his practice which are unexplainable in medical terms alone.

Science, mathematics and physics, as a result of Einsteinian thought, have left the realm of the material and have in a certain way become mystical sciences. Medicine has perhaps gone in many directions as far as it can go through the cold hard calculating eye of the researcher who utilizes methods which those in other fields of scientific investigation have already given up. The body is in truth a mystery and we must utilize every conceivable method in its investigation and in its therapy.

It is thus conceivable that through a revival of the interest in the church's ministry of healing, both the medical profession and the Church will come to find the true reality of the Christianity of Christ as these two great world forces join hands in healing the sick. ■

Christian Doctor

To V. M.

He knows the healing ministry of hands,
The drugs to give, the potion to impart—
But, more than body ill, he understands
The deep, deep need of every patient's heart.
His kindness is a fire that lights the room
Against all chilliness: he has a way
Of smiling that dispels the deepest gloom,
And skies that clouded are no longer gray.

God enters with him through the sick-room door;
They probe together for the hidden hurt.
Men call him "doctor." He is this—and more.
With manner gentle, and with touch expert,
He heals our scars and takes away our pains.
And then he goes; but, somehow, God remains.

—Helen Frazee-Bower



**"Because I was nervous—a 'Grumpy Grandpa'—
my doctor started me on Postum."**

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was there something wrong with my nerves?"

"The doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffeine in coffee and I'm one of them. Change to Postum, the doctor advised. It's 100% caffeine-free—can't make you nervous or keep you awake."

"Did my grandchildren notice the difference? They certainly did. When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum—I like the way it makes me feel. You will too!"

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By WILL CLEVELAND

AFTER THE GAME

IT WAS time to celebrate—the almost impossible had been achieved! Bob Davenport's unpretentious football team had just defeated a highly-favored conference rival on their opponent's Homecoming Day.

This was the finest hour in the coaching career of the former All-American fullback from UCLA, in his second year as head coach at 700-student Taylor University. His first season as coach had been less than a banner year. The loss of several leading players through graduation forced Davenport into a rebuilding program and the Taylor Trojans carved out a slim record of three wins and six losses, finishing fourth in the seven-team conference.

But this was another year, another Saturday. Under the thick, foreboding sky that added a chill to the autumn air, there was undiluted joy in the Taylor camp. Having learned so often to take defeat, the Trojans today were enjoying their hard-earned victory. Part of their satisfaction came from knowing they had given their coach a mighty lift; they deeply admired this soft-spoken man who had abandoned a colorful and lucrative playing career to serve in a Christian college.

During his football career, both in high school and at UCLA, Bob Davenport's number-one fan had been his wife, Childhood sweethearts, Bob and Barbara met at a party while in junior high school and were married between their freshman and sophomore years at college. Barbara followed every game, every play, cheering for Bob as he gained the spotlight of the collegiate football world and led the California team to a national championship and into the Rose Bowl in 1954 and 1956.

After graduation, Bob turned to professional football. Because of his conviction regarding the observance of Sunday, he joined the Winnipeg Blue Bombers of the Canadian League where games are staged on Saturdays and Mondays. He led the Bombers to the Canadian Championship in 1957.

But somehow today's triumph was just as great a thrill for the 26-year-old Bob Davenport. Perhaps it was in seeing the light in the eyes of the young men who were looking to him for leadership—students who received no athletic scholarships but who played only for what the game itself had to offer.

Loyal, as always, Barbara drove 110
(Continued on page 78)



Scene of accident in which Barbara Davenport was severely injured. Others miraculously escaped harm.



Indiana State Police 10-59

Editorially Speaking...

**HALFORD EDWARD LUCCOCK,
MARCH 11, 1885-NOVEMBER 5, 1960**

IN THE Church of the Redeemer, New Haven, Connecticut (the church of his son, the Reverend Dr. Robert E. Luccock), our beloved contributing editor Dr. Halford Luccock's memorial service of thanksgiving and faith was conducted on November 10, 1960. The son of a distinguished Methodist bishop, this man, who was called "the most quoted preacher among preachers in the United States," was for 25 years Professor of Preaching at Yale Divinity School. For the past five years he has contributed daily meditations to CHRISTIAN HERALD.

Since the days of Professor Amos R. Wells, no contributing editor has so completely captured the appreciative devotion of our readers as Dr. Luccock. At once a master of style, of illustrative material, and of concise eloquence, this dedicated writer has given to our CHRISTIAN HERALD family the rich rewards of his mind and spirit. On the day he entered the hospital, he sent us his last contribution—February 1961. The material for the two succeeding months are being prepared by Dr. Luccock's son.

Of particular interest to CHRISTIAN HERALD is the memorial now being organized, the "Halford E. Luccock Fund for Instruction in Preaching." Under this fund men will come to the Yale Divinity School each year who are gifted in the skills of preaching and pastoral care. They will preach, meet the classes in the practical disciplines of theological education, and share with these young ministers their practical experience. Contributions to this memorial should be made to the Yale Divinity School, marked "Luccock Fund."

SHAME!

IHAVE just finished a sampling of two novels which has been a disgusting experience. Both are nauseating and again and again nasty. One particularly is sadistic, sex laden, including perversions and rape with their attendant particulars. Such as these was to be expected after the successful penetration of all defenses of literary decency by *Lady Chatterley's Lover*, and there will be more though hardly worse to come. And what may we expect now that two members of the Supreme Court of the

United States are on record with the opinion that no court decision against obscenity will successfully stand up against the argument that it is unconstitutional!

But chiefly I write now to go on record against what is to me, at least, a publisher's dishonesty. Describing the worse of these two volumes, I find this on the flap: "..... is an immense and beautifully interwoven narrative. . . . It takes the reader into the lives of young American men and women, from the close of World War II to the present and examines the effect of personal and world events upon them. Their loves, their hates, their hopes, and their catastrophes are described with the utmost compassion and sympathy, and with an incisive underlying humor. All of these young Americans consider themselves to be on the side of the angels. . . . a forceful comment on the parents who made today's world and their offspring who are attempting to cope with it."

Not even a suggestion of these other things! Nothing to indicate that the book may not properly be placed on the library table of the American home wide open to its teen-age sons and daughters. Shame!

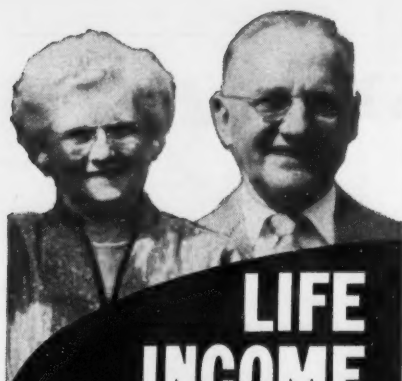
AND NOW ON WITH THE BUSINESS OF FREEDOM

UNITED STATES Senator John F. Kennedy has been elected President of the United States of America. In the electoral college his is an impressive victory, though his popular majority has shrunk to less than 200,000 and may disappear with possible recounts in states where the vote is close. Indeed, reports on minor tickets just about point up the conclusion the Democratic candidate is a minority President.

But he is President of a united people and he should, and I believe will, have not only the prayers but the loyalty and active support of all Americans in what he worthily attempts for the nation's good and for the peace of the world.

A later issue of CHRISTIAN HERALD will appraise the factors involving this election, consider the serious question, "Should the Electoral College be abolished?" and look closely at this other question, "Was religion a vital issue in the campaign?"

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



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The Crowning Experience

(Produced by Moral Re-Armament)

Based on the life of Dr. Mary MacLeod Bethune, the film tells of a daughter of Negro slave parents who builds a college where people of her race can get the benefits of an education. It reveals many of her personal problems, climaxed when a self-willed daughter and a son-in-law deluded by Communism rebel against her. The accomplishments of many years behind her, she accepts the invitation to visit Mackinac Island, where Moral Re-Armament attracts followers from all over the globe. By the tributes to her, she is inspired to confess her shortcomings. Some who have been blind to her success because of her race give public testimony of their change of heart. Daughter and son-in-law gratefully join her in a new dedication of their lives. The production assumes that her association with MRA is the crowning experience of her life. The drama would teach a lesson, but it lacks subtlety and is often turgidly propagandistic. Christian ideals are not presented clearly. For some families this picture may be a deeply moving religious experience. Background music is good, Muriel Smith's singing beautiful.

The Sundowners (Warners)

Filmed in Technicolor, this Australian "Western" tells of the family hardships of Paddy Carmody, his devoted wife and their teen-age son, as they herd sheep in the bush country. Australia calls these migrants "Sundowners" because their home is wherever the sun sets upon them. The wife and son long for a home, but the man is a rover. The money they save, Paddy gambles away. Portrayed is a crude life in the Australian outback, drinking, gambling and fighting. Superb photography shows a beautiful country, its birds and animals, and the close-ups of a forest fire—trees bending in their red hot cloak. Story and acting are good. Folk songs and music by Tiomkin enhance a film families might enjoy.

Spartacus (Bryna. U.I.)

Man's desire for freedom has been a moving force in history since its begin-

ning. Here it is dramatized in a spectacular story of a Thracian slave, Spartacus, who rose to power as a gladiator and led a rebellion against Rome and against Crassus. This epic (only for adults or mature youth) is told in grandiose style, revealing organized cruelty, wantonness, perversion. Flamboyant, lengthy, repetitious, embellished, but bound to demand attention to the theme it endeavors to develop.

FAMILY

Ten Who Dared (Disney. Buena Vista) Americana: daring exploration of the Colorado River.

Cinderella (Jerry Lewis. Paramount) Lewis in a modern farce of the old fairy tale.

ADULTS AND MATURE YOUTH

G.I. Blues (Paramount) How it might have been for Elvis Presley with the Army in West Germany.

The Magnificent Seven (Mirisch. U.I.) Mexican village hires gunmen to protect farmers against thieves.

Midnight Lace (Ross-Hunter Arwin. Universal) A refined thriller: cumulative suspense.

September Storm (20th Century-Fox) Stereovision of modern piracy.

ADULTS

Jazzboat (Warwick. Columbia) Hoodlums in a London slum.

Girl of the Night (Vanguard. Warners) Psychological study of a "call girl's" rebellion against a sordid life.

Secrets of the Purple Reef (20th Century-Fox) Tragedy in the Caribbean Islands.

Butterfield 8 (MGM) A sordid chronicle of a young woman who indulges her sensuousness.

The Goddess of Love (Rank. 20th Century-Fox) The Greek-Macedonian Wars. Amateurish, revolting.

Squad Car (20th Century-Fox) Crime: counterfeiting at the Arizona border.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

CHRISTIAN HERALD

By FLORENCE HAMSHER

TELEVISION THIS MONTH

ABC has recently inaugurated a new religious series under the rather meaningless title of *Directions '61*. The series will program each of the three major faiths in blocks of four each, alternating during the season. The aim is to present each faith as it relates to, and influences, today's community rather than to outline the basic differences in the three faiths. This month's programs will be under the direction of the Jewish Theological Seminary. The next program block sponsored by the National Council of Churches begins March 5.

NBC will present on January 1, for the third consecutive New Year's Sunday, another program in the *I Believe* series under the direction of the Missouri Synod Lutherans.

Services will be telecast from Trinity Lutheran Church in Long Island City, N. Y., with the Rev. Dr. Herman J. Rippe as liturgist. The choir of Concordia Collegiate Institute, Bronxville, N. Y., will sing Bach's "Now Let Us Come Before Him" and "Hallelujah, Amen" by Handel, with the congregation joining in the opening and closing hymns.

Guest speaker, Prof. Arthur Vincent of Concordia Theological Seminary, St. Louis, will discuss the topic "1961—A Year of God's Favor" (Luke 4:19).

The Real McCoys. Wholesome, enjoyable entertainment for the entire family. Action centers around Grampa Amos McCoy, head of a small West Virginia family. Though unable to read or write, Grandpa's faith in God, homespun philosophy and good, common sense always get him the upper hand in any situation.

Veteran actor Walter Brennan plays Grampa, is himself a God-fearing man who cannot imagine anyone doubting the existence of God, and feels there is no excuse for discourtesy or hurting someone else's feelings.

The Real McCoys, with Richard Crenna playing Luke and Kathy Nolan in the role of Kate is in its third year—more proof that a TV show can succeed without weekly blood baths.

Candid Camera. Hidden camera

shots of people as they go about their day-to-day activities. A few of the contrived stunts are funny. More often they seem to be designed merely to catch people off-guard and embarrass them before millions of TV viewers. Most people can take a joke at their own expense. But we doubt that these people really enjoy being laughed at by so many strangers. The program is hosted by Arthur Godfrey, who has seen better formats.

Expedition. This weekly educational series continues to receive the wholehearted support of teachers all over the country. Filmed by professional camera crews in co-operation with such renowned authorities as *American Geographical Society*, *Basel (Switzerland) Museum*, *Copenhagen University Zoological Museum*, etc., two out of every three episodes are devoted to explorations of little-known spots throughout the world. The third consists of expeditions to places of interest within the radius of the local stations. Scheduled for this month: Visits to the warlike Tuskarramae Indians (Brazil), the Land of the Vanishing Muskoxen (Greenland) and the Lost World of the Kalahari (Africa).

Off To Adventure. Fifteen-minute adventure programs for children available through the Broadcasting and Film Commission of the National Council of Churches for free broadcast by local TV stations. Thirty-four stations covering 22 states now carry this program. Newest 13-part series is on Africa.

The writers of *Ban* commercials seem to be striving for a new high in bad taste (or should we say smell?). Last season we were asked to contemplate the armpits of a statue. This season, the statue has been removed, leaving only graphically illustrated drops of perspiration. We recognize the difficulties of presenting personal hygiene in an attractive, inoffensive package. Still we wonder if a lot of viewers don't rush to turn off the set when this commercial comes on instead of rushing out to buy *Ban* as the advertiser obviously hopes they will.

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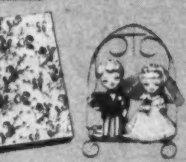
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Please send salable Samples, to be paid for at low Wholesale price in 30 days, or returned.

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Organization, if any.....

Our 31st Year—You Take No Risk



Good Neighbor

Wanting to share his
love of God, family and country, he
was a blessing in their lives

By
GEORGE MCGINLEY

THE ALARM CLOCK was ringing. I struggled out of bed, but it was ringing outside the house! "Shirley," I awakened my wife, "there's an alarm clock out in the yard!"

"You're dreaming," she mumbled. Fluffing up her pillow, she flounced back to sleep.

When I looked out the window, I saw the family next door, the Kniezacks. John, Mary and the three girls were creeping across the dew-covered lawn like five dim gray ghosts in the pre-dawn light.

Later I learned what it was all about. They were planning to move to Oregon, and John wanted Illinois-born Mary to see the East Coast first. Over coffee in the kitchen one night, they had decided that they couldn't afford motels, so they would use what they had at hand—the car!

John cut out the partition between the back seat and the trunk. Next, they arranged the back seat and the back rest to form a bed, leveling the whole business with old Sear's catalogs. Five people couldn't sleep in one car in comfort, but who was looking for comfort? They were trying it out in the yard the night I awakened, and they found that it worked.

That spring they made the trip, a little cramped, but led on by John's love of the new and the adventurous.

After my wife and I became better acquainted with John, we stopped by his house about noon one Saturday. He had been working on the night shift and we didn't want to awaken him too early. We rang the doorbell and heard, "Wait a minute, the count is three and two with a man on third. Hold everything."

We were annoyed to be left standing on the porch while they watched a ball game on TV. Then we heard more shouting and a loud stamping of feet.

"Why do they have (Continued on next page)



to make so much noise just watching a ball game?" Shirley whispered. The door opened and we saw John and his family standing in pajamas in their living room. They were playing baseball with a rolled-up magazine for a bat and a wadded piece of paper for a ball. They were rumped, their eyes danced with excitement and a picture hung crooked on the wall.

"Come on in, folks," he shouted, "we're just getting started. You're on Mary's team and Shirley is on mine."

"No, thanks," I stammered. "We were just passing and we wanted to see your garden. From our yard your flowers look lovely."

He smiled, "Well, maybe next time."

As we walked home I tried to remember when I had last played ball. It had been a long, long time ago and I felt just a little ashamed of myself.

John liked to take his family out to the state parks for camping trips. He felt that all people were getting too far away from nature and he wanted his girls to appreciate the cheery singing of birds at sundown and the fresh fragrance of dew-wet pines in the mornings.

One night our telephone rang and his voice sounded loud in the receiver, "We've got a surprise for you," he said, laughing in his high tenor voice. He always said "we," never "I" as most of us do. He felt very close to his family, more than any man I have ever known. "Come on over, we have something to show you. Bring the kids!"

I told him our children were in bed. "Come on over, anyway." I could see him shifting from one foot to the other in his excitement, like a child. Shirley and I hurried over so we could return and get to bed early. We knew they

were planning to buy a better used car, so I was surprised to see the old one still in front of the house. I rang the door bell and a joyous shout rang out, "Come on in, the door's open."

I started to open the door, but it stuck on a large green object in the living room. I stood there, startled by the size of the huge thing which stretched from floor to ceiling. John laughed and shouted, "Come on around to the back door. I'll turn on the light."

We came through the kitchen and there in the living room was a big, dark green, fully erected, full-blown tent! It was anchored to the TV, the divan and two chairs, and his youngsters were screaming with delight as they ran in and out of the opening.

OUR children were home in bed and would never have a precious childhood memory of running in and out of a big, dark green, completely erected, full-blown tent right in a living room!

"How do you like it?" John's laugh was infectious. I laughed with him as I surveyed the scene. Nowhere else in the world could you find a big green tent sitting so nonchalantly in a living room. After the first shock wore off, one had to admit the thing looked right at home covering the rug.

Like the Pied Piper, John always traveled with children. When he took his own children to the Easter egg hunt each year at the park, all the neighborhood children went along. There would be children jammed into every corner of his car and their parents wouldn't believe they could behave so well. He was kindly and full of fun, this big, gentle, collie-dog of a man, but he would put up with no nonsense or bickering among his little friends. If he

even went to town to pick up some groceries, there were always two or three extra children in the safari. He knew nothing of differences in color, or race or religion. In his eyes they were all lovable children.

He firmly believed that they should go to Sunday school, even though their parents might fall by the wayside and miss church. So he operated a free bus service for the neighborhood youngsters, regardless of their church affiliations. He would round up the kids; Methodists, Baptists, Presbyterians, a Lutheran girl and one Catholic boy whose father worked at night. He would drive from church to church, dropping off the children, seeing that each one reached his or her Sunday-school class, some too early and some a little late. His own family was dropped off at the second stop. The teachers were glad to see him, grateful for his keeping these little lambs in the fold. His last stop was the brownstone Methodist church at the south end of town where his last little passenger would arrive 10 minutes late.

The ushers always saved John a folding chair in the back of the church and he would share a hymnal with one of them during the singing.

I overheard Father McCarthy sighing at a banquet one year when John was being discussed, "I wish I had 25 members as fine as he. I'd have the best parish in the whole diocese."

"I feel proud that he chose my church to attend each Sunday," said Reverend Mr. Olsen. "The whole church seems to light up when he walks in and my sermon seems to have more meaning. It's got so now I don't want to start 'til he arrives."

"You're just lucky your church is his last stop," laughed Dr. Meadows. "You know, he'd rather be a Presbyterian!"

John loved to sing and he loved to share his songs with the children. He found that children had difficulty singing many songs which were favorites of their parents, all except Christmas carols, which every child knew, even the littlest. So, the old car would roll along, sometimes on the way home from a Fourth of July picnic, filled with the sound of a joyous choir; unskilled, happy, but singing these out-of-season songs, *very loudly*.

He said to me one time, "You know, George, singing is like a cold: it will infect a whole crowd, especially children. If one child is sad in the car, he won't be that way for long. Soon, he will be singing with all the rest. Some of my neighbors think I'm crazy," he laughed. "But when we drive by, some of our happiness spills over on them and their spirits are lifted."

The only time he was quiet and without music was after he returned
(Continued on page 50)

A New Year's Message

Now, at the start of a new year, I write particularly about the worth and role of the individual in business and, indeed, in our all-around American way of life.

Throughout the world today we are confronted with the terrible spectacle of great blocks of humans living where, it is well known, the individual counts for little or nothing. The mind quails before the assertion that Red China can go on to "a beautiful future" if half its population is annihilated by nuclear war. We can thank God that there remains a free world in which the individual counts for a very great deal.

But while we thank God, we must remember that eternal vigilance is the price of freedom. We must constantly renew our determination to maintain the identity and creative strength represented in the individual.

I could never minimize the values of group strength and teamwork in business. These elements have counted mightily in the development of the company I founded 58 years ago. While I have been concerned intimately throughout my business career with what might be called "honing the tool of teamwork," I have never forgotten for a minute that teamwork is not a disembodied force but is the *sum of individuals*.

Lines of a Layman

By J. C. PENNEY



Forgiveness

...the Saving Grace

By JOHN KORD LAGEMANN

"YOU know the sudden moods and impulses that seize a teen-age boy," said our doctor friend in telling us of the trouble between Andy and his father. "If you're a parent, you've got to be prepared for a little rebellion. Andy's father wasn't. He loved the boy deeply but he failed to allow him the safety valves he needed.

"The explosion came one night last week in an argument over the family car. In a sudden flare-up of anger, Andy drove his fist into his father's face. Then wild with remorse he took the car and roared off into the night. He cracked up ten miles out on County Road.

"Physically the boy was only a bit shaken up. But psychologically he was in a critical condition. In his own eyes he stood condemned as a potential killer. With his burden of guilt and hostility I wondered how he could ever regain faith in himself. It looked as if the family had been broken up.

"My night bell rang and I let his father into the waiting room. 'Where is he?' he demanded without a word of greeting. When I saw the swollen lips and jaw and the look of hurt in his eyes, I dreaded the meeting that must take place. The door of the examination room opened and for a moment the two of them stood face to face, Andy with jutting chin and clenched fists, his father with a hard stare.

"Then, before the constable or I could come between them they were at each other with a rush. My first thought was to drag them apart. Then I saw that father and son were holding one another in a tremendous bear hug, tears of forgiveness streaming down their cheeks. In an instant the hatred and bitterness that threatened to poison their lives was dispelled. I felt as if I had witnessed a miracle. Perhaps I had."

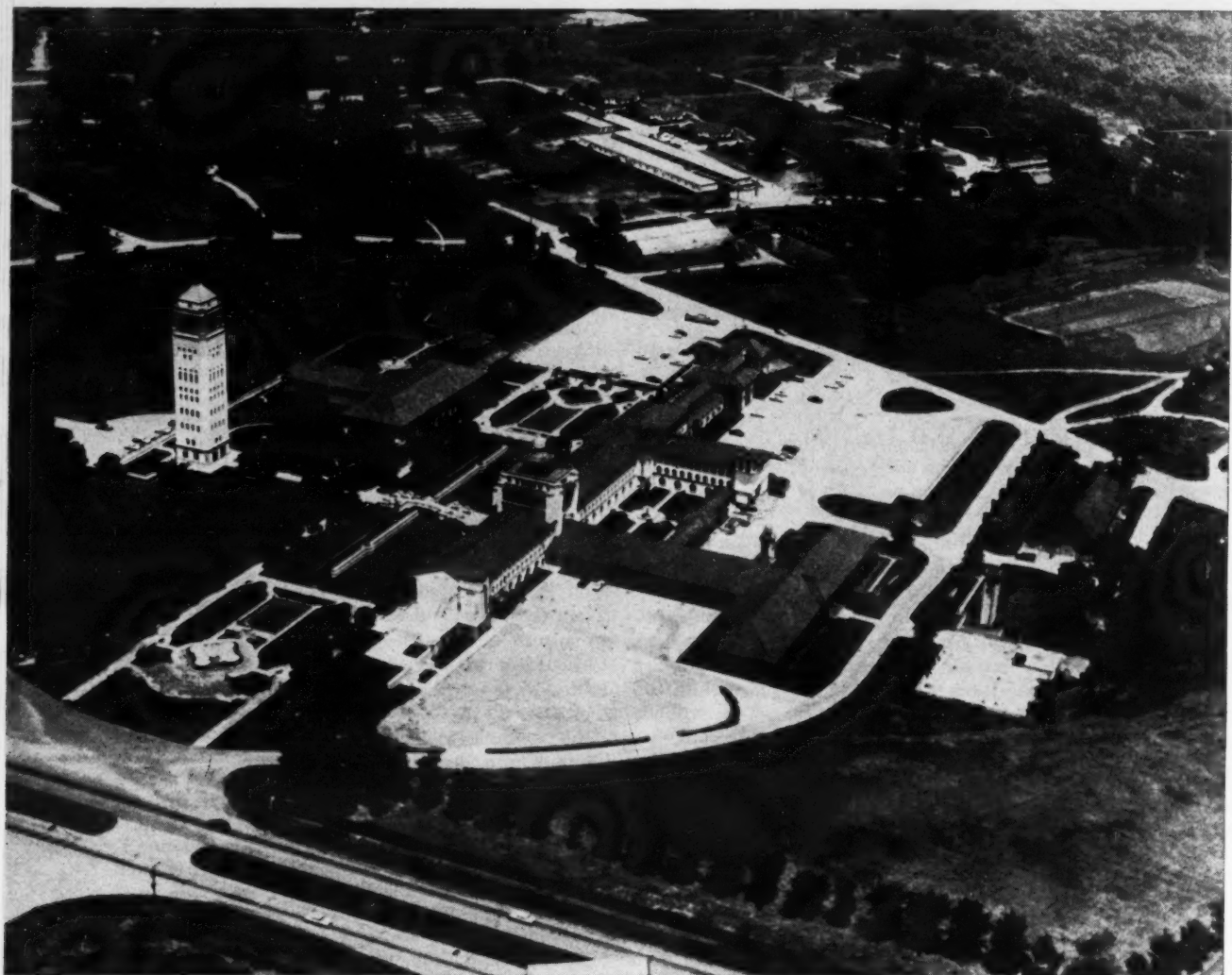
There is always something of the miraculous about the way forgiveness finds an opening when there is no way out, reconciles the irreconcilable and turns hatred back into love.

Once I heard my own father call forgiveness "the saving grace." The doctor's story made me think of the many times in my life when forgiveness lifted me out of depression or saved me from senseless acts of vengeance I would have regretted always.

Essentially it is a religious concept: "Forgive us our trespasses as we forgive those who trespass against us." The way of life that follows from this commandment has given modern psychiatry the clue to a great healing force. As Dr. Earl Loomis of St. Luke's Hospital in New York told me recently, "The experience of forgiving and accepting forgiveness is a prime characteristic of the happy, fully creative personality."

It is an ever-present power on which each of us may draw at will to cleanse and sweeten our lives. At times of self-doubting it restores the sense of worth and purpose. In putting the past firmly in the past it creates hope for the future.

The uses of forgiveness are truly limitless. Yet how seldom (Continued on page 32)



An aerial view of the world headquarters of Unity School of Christianity, which is located at Unity Village, Lee's Summit, Mo.



*In the conviction that we need to listen also to those with whom we do not, indeed cannot agree, and that in the listening our own faith finds strengthened foundations, CHRISTIAN HERALD offers this series, "Toward Understanding." These occasional articles give articulate spokesmen of religious groups about which the average Protestant has only scant and often inaccurate knowledge, the opportunity to speak for their position. At the conclusion of this series, CHRISTIAN HERALD will publish an article restating its own doctrinal position and examining Protestantism today. ✚ James Dillet Freeman was a protege of Myrtle Fillmore, one of the co-founders of the Unity School of Christianity. The author of *The Household of Faith*, *The Story of Unity and Me*, he is also a regular contributor to the *Unity* magazine, *Daily Word*. His poetry also appears in other magazines. Mr. Freeman is Unity's Director of Ministerial Training and is a member of *Silent Unity*, the prayer ministry of the School.*

WHAT IS UNITY?

By JAMES DILLET FREEMAN

A TALL young man in a turban steps up to the information desk in the Tower at Unity Village. He tells the attendant he is a Sikh. He has been reading books and magazines published by Unity School of Christianity. Visiting the United States, he has made the trip to Lee's Summit, Missouri, to talk over some of his ideas.

The Baptist chaplain from a large state penitentiary stops by with his wife to talk to the director of Silent Seventy, the department of Unity School which distributes literature free to more than 10,000 institutions—prisons, hospitals, leper colonies, military camps. He and his wife are using *Daily Word*, Unity's devotional magazine, in the prayer service they hold each morning with more than 40 prisoners.

A group of nuns from a Catholic order call on the director of the Unity printing plant for help in setting up their plant. They are also starting a prayer group, and they study the operation of Silent Unity, where a vigil of prayer has been maintained for more than 70 years. The head of the printing department gives them a Unity booklet about Christ. Later they write asking for more copies.

A letter comes from a woman in England, who has been having a nervous breakdown. She writes that her minister, an Anglican, has advised her to subscribe to *Daily Word*.

A couple write from Pennsylvania to order *Daily Word* sent to a Rabbi friend. Their letter says, "We who are United Presbyterians have been passing our copies along to our Rabbi neighbor, and when we missed doing it the other day he asked where the copy was. He said it helped him in his work."

The Disciplined Order of Christ, an interdenominational Protestant group, is holding a retreat in Unity Village, where it has met every year since its formation. This is one of scores of Protestant and Jewish groups that use the facilities of Unity Village for meetings.

A delegation comes from one of America's best known evangelists. He is thinking of starting a daily devotional magazine like *Daily Word* and a prayer group like Silent Unity. The men are shown through Unity School and given all the help they ask.

These are a few of the activities that go on in connection with Unity School of Christianity, a religious educational institution that reaches out to people belonging to no church and all churches.

Unity School was founded more than 70 years ago by a man and his wife, Charles and Myrtle Fillmore. It was founded out of human need; she was tubercular, he was crippled. They came to believe that they were children of God and as His children, heirs only to health. They were healed. People hearing of their healing came to ask for prayers.

The statement has been made that Unity came out of Christian Science, but neither Charles nor Myrtle Fillmore ever subscribed to the teaching of Mary Baker Eddy.

Actually Unity started when the Fillmores, looking for healing, went to hear a lecturer who came to Kansas City in 1885. Charles came away from the lecture unimpressed, but Myrtle came away transformed and in a short time was healed by the idea she got there. The lecturer, Dr. E. B. Weeks, had come to Kansas City from the Illinois Metaphysical College, run by Emma Curtis Hopkins. Mrs. Hopkins had been associated with Mrs. Eddy but had not seen eye to eye with her on a number of points, so had started a school of her own.

Charles Fillmore studied many teachings. "More than forty," he wrote. There are elements of Christian Science in Unity, but there are also elements of the Methodism of Myrtle's early life, and of many other teachings. Charles Fillmore fused many teachings and his own personal contact with God into the teaching that is now Unity.

UNITY has been interested not so much in creed and doctrine as in meeting human needs. Someone has said that religion is what a man does with his own solitariness. Unity teaches people what to do with their solitariness. It gives them a discipline for thought, a constructive program of prayer and meditation that they can use at all times and in all needs.

Charles Fillmore was a mystic. Before he started Unity, he had been a skeptic. Different teachers made too many conflicting statements about God. So he said to himself, "In this Babel I (Continued on page 79)

DOCTOR POLING

answers
your
questions

The Editor supplied the pulpit at First Methodist Church in Boise, Idaho, during August; took time out to catch himself some trout—which made fine eating.



"British Israel"

I have been listening to a certain radio speaker who teaches that the inhabitants of Great Britain are descendants of Ephraim and that the inhabitants of the United States (mostly) are descendants of Manasseh. He also teaches that Christians are not "born again" when they are converted but later when they enter Christ's Kingdom, the millenium, the second coming of Christ. Do you agree?

TEXAS

F.W.R.

Definitely I do not and I have little sympathy for this kind of preaching.

Young Catholic Convert

I am a teenager and a Lutheran but my heart is with the Roman Catholic Church. At the age of 18 I shall be out of school and very likely in the Service. I know that I would grieve my father if I made the change. Am I doing the right thing if I change?

PENNSYLVANIA

J.B.

This question is of such timely importance that my answer is a collaboration with one of my valued editorial associates whose background was Lutheran on her father's side but who was brought up in the Episcopal Church and who in her teens was attracted by the Roman Catholic faith. She was profoundly moved by the beauty of Catholic ritual, its ancient traditions, the exalted faith of some of its saints, etc.,

etc. She agrees with me that before you or any other teenager should take so important a step as described you should know all the facts available about the Roman Catholic Church as well as about your inherited belief.

Mature religion is always attained by a growth in understanding. This involves the intellect as well as the emotions, although as Augustine said, after all available facts are examined we are still faced with the necessity for "the leap of faith"—an act of the will.

My editorial associate, after many years of searching, found for herself all the beauty and other values that had appealed to her in the Roman Catholic Church within the Anglican communion, as many others have made similar discoveries in the Lutheran Church, the Methodist, Presbyterian and Baptist churches and many other communions.

Let me add one thing. Think seriously, very seriously, about the Roman Catholic claim to be the one and only true church. To me this is contrary not only to Christ's teachings but also to God the Creator's purpose. As my associate expresses it, "Our world and our human individuality were never made for uniformity, but for unity within infinite diversity."

The Holy Catholic Church, which includes the Roman Catholic Church but which is above and around the Roman Catholic Church, is the "one and only" Christian Church. Study the

facts, all the available facts. Read, among other volumes, *A Primer on Roman Catholicism for Protestants* by Stanley A. Stuber (Association Press, 291 Broadway, New York 13, N.Y.).

Religion Breaks Up Home

My daughter has been so completely captured by Jehovah's Witnesses that she has estranged her husband, even taking her son away from him. I, her mother, can do nothing. Any word of mine drives her further into this movement. Is this not another of Satan's ways?

PENNSYLVANIA

MRS. F.A.W.

As of the question and the letter accompanying it, I can only conclude that it is "another of Satan's ways." The whole situation is tragically sad. A home is being broken up; the very spirit of Jesus Christ, His will and His way, have been violated.

Religion and Marriage

Is religion a significant factor for marriage and family planning?

MICHIGAN

D.L.C.

Definitely yes. Just now there comes to my desk a timely and important volume, *The Biblical View of Sex and Marriage*. The author, Dr. Otto A. Piper, is Professor of New Testament at Princeton Theological Seminary. The volume is priced at \$3.95 and the publisher is Charles Scribner's Sons, N.Y.

Faith of Congressmen

I was told recently that United States Congressmen were 40 per cent Roman Catholic. Can you please tell me the correct percentage?

CALIFORNIA

L. K. McC.

The correct figures as given in the *Congressional Quarterly* are: 90 of 437 members of the House of Representatives—slightly less than 21 percent—are Roman Catholic, and 12 of the 100 Senators, or 12 percent are Roman Catholic.

Converted Polygamists

In foreign countries where one man has several wives and he becomes saved and is told to keep only the first wife, what becomes of the rest of his wives? Are they allowed to marry again and become Christians, or are they considered divorced and not allowed to re-marry?

MICHIGAN

E.J.A.

In foreign countries where polygamy is practiced, the Protestant churches follow the practice of requiring the man, before he becomes a Christian and a member of the church, to select one of his wives with whom he is to live in the future. He is required to support the other wives until such time as they re-marry. These are permitted by the churches to re-marry if and when they desire to do so. (I am indebted to my good friend, Dr. Jesse M. Bader, general secretary of the World Convention of Churches of Christ, for the answer to this particular question.)

Nixon's Past

Someone has told me that Vice-President Nixon was mixed in with the "underworld" before he became Vice President. Is there any truth in this? I am sure you would know.

MICHIGAN

Mrs. B.D.

Absolutely and eternally *no*. This is just another, but unusually vicious, campaign lie.

Smoking Clergymen

What is your opinion regarding young clergymen standing outside the church doors in their robes on Sunday morning smoking cigarettes as their parishioners arrive for services? A young Lutheran and a young Episcopal clergyman in our town make this a practice and some of us are grieved at the sight. Are we at fault and should we accept this with what grace we can muster?

ILLINOIS

Mrs. W.R.B.

I think it an abominable practice. Frankly, I wouldn't be able to muster sufficient grace with which to "accept."

HAPPENINGS AT THE HERALD

All in the Family

REMEMBER that in the July issue you were asked to vote for your three favorite hymns? This poll has had a number of results—all of them exciting. One was the great number of persons who responded to the invitation to vote. In October we announced that "The Old Rugged Cross" had come out the winner, followed by "What a Friend We Have in Jesus," "In the Garden," "How Great Thou Art" (popularized by the Billy Graham team) and "Sweet Hour of Prayer," in that order.

Hundreds of newspapers have carried stories or editorials about the results of the poll. Bill McVey, "the Christian Herald Singer," recorded the top 12 hymns on a long-playing record titled "Hymns America Loves Best." (This is available from CHRISTIAN HERALD.)

Still another development was a rousing and inspiring Old Fashioned Hymn Festival directed by the Christian Herald Singer at a church near Poughkeepsie, New York. This may be the harbinger of similar community hymn sings around the country.

"I haven't enjoyed myself this much in a long time," exclaimed a woman after the hymn festival at the Freedom Plains Presbyterian Church on October 30. Though the afternoon service—planned to run for an hour and a half—lasted two hours and 15 minutes to satisfy the audience, and some were sitting on less-than-comfortable chairs in a packed hall, comments were most enthusiastic. "Let's do this every year," many insisted.

Even the 27 members of the Junior Choir, aged 6 through 12, had not squirmed in their seats on the platform behind Mr. McVey. They sang with vigor and sweetness their own part in the program but also were caught up in the joyous enthusiasm of the nearly 400 adults and enjoyed the affair as much as their elders. Adult choir members were "salted" through the audience to add zest to the congregational singing.

The hymns selected were from the 50 national favorites indicated in the hymn poll. The two or three which were new to the audience they learned quickly and sang them almost as well

as the remembered ones. One of the most inspiring hymns of the afternoon, according to Bill McVey, was "A Mighty Fortress Is Our God," sung with great conviction in commemoration of Reformation Day.

The event had been widely publicized by posters, newspaper articles and radio announcements. A local record shop displayed the "Hymns America Loves Best" recording. As a result, the church's not-quite-finished Fellowship Hall was crowded. When regular seats were all filled, some sat in kindergarten chairs. Three youngsters perched on campstools borrowed from somebody's automobile trunk. In the corner a sun-bronzed "outdoor type" was singing his heart out, sitting on an empty milk can brought in from his truck.

To get the group warmed up, Bill McVey sang three solos that are his personal favorites—"Just for Today," "Stranger of Galilee" and "The Lord's Prayer." Then the congregation swelled their voices with his in the hymn poll favorite, "The Old Rugged Cross." From there on through to "Blest Be the Tie," sung with joined hands, there was a sense of happy fellowship, shared reminiscence and worship in joyful abandon.

For weeks afterward, Rev. William S. Eaton, the church's energetic young minister, received comments from those who attended the hymn festival, many of them strangers: "This was the most wonderful thing we have had in the church"... "It was terrific!"... "How the time flew!"

He reports plans for small hymn-singing parties in homes of churchmembers, several scheduled for the Christmas holidays.

"We would hope," says pastor Eaton, "that the response to the hymn revival program, as in Freedom Plains, might spread through the land and that the Christian Herald will be blessed in its new leading in an old and glorious endeavor."

As time permits, Mr. McVey will assist in conducting church and community hymn sings around the country. He is also CHRISTIAN HERALD's very busy Circulation Director and the father of four lively young children. ■

By HARRY H. KREUNER

The ERA of the HALF-DONE JOB

A COUPLE of summers ago, Mr. Charles Brower, an advertising executive, characterized modern American life as follows: "This is the great era of the goof-off, the age of the half-done job." He went on: "The land from coast to coast has been enjoying a stampede away from responsibility. It is populated with laundry men who won't iron shirts, with waiters who won't serve, with executives whose minds are on the golf course, with teachers who demand a single salary schedule so that achievement cannot be rewarded nor poor work punished, with students who take cinch courses because the hard ones make them think, with spiritual delinquents of all kinds who have been triumphantly determined to enjoy what was known as the new leisure."

I want us to think about that for a while, how much we right here as Christians reflect and are part of this great era of the goof-off, this age of the half-done job. How easily are we stampeded away from responsibility? Do we avoid jobs where we have to think? Have we lost what an editor of *Fortune* calls "the instinct of workmanship"? Or is Galbraith of Harvard right when he bluntly states in his recent best seller, *The Affluent Society*, "The ancient art of evading work has been carried to its highest sophistication, not to say elegance, in our times." In other words, what is our attitude toward hard work? Deep down, what do we think?

I know some of you will be saying right off: what has this to do with religion? Isn't all this a matter of economics? And isn't the age of hard work about over in America? The threat of poverty doesn't hang over us, at least most of us, anymore. We don't have to make good in order to eat.

For a number of years I was on the Board of Trustees of a college where most of the trustees had once been boys working for their board and room by hoeing potatoes on the back side of the hill. I was a teacher of their sons, and I found that the sons were willing to say: "Good for Dad to work so hard but that's in the past. Sons aren't expected to hoe potatoes; they are expected to eat them, and with plenty of butter on them." One young fellow put it, "If I'm expected to climb the ladder of success, I'm glad my Dad owns half the ladder." And why shouldn't they think that way? Since we are not poor, you cannot expect us to be motivated to work as the former generations.

Certainly I would have to agree with most of this argument. Realistically speaking, our lives will probably have more leisure in them than any older generation ever knew or imagined. Shorter work weeks and longer vacations are here, and here to stay. And all this has conditioned us. Our fathers looked at life in terms of work, hard relentless work. But that's not our world; let's admit it. Even the fluctua-

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Forgiveness

(Continued from page 27)

we turn to it before we have vainly tried everything else!

I know a man whose life was blighted by the memory of his part in a fraternity escapade which resulted in the death of one of his classmates. For years Tom Anderson floundered from one job to another, and never seemed to get anywhere. He married the girl he had been in love with since high-school days. There were no children, and five or six years later they separated. Then the news about Tom changed. His wife came back, he had an important job, and there were two announcements of blessed events. One day I had lunch with him and he told me what changed his life.

"In talking with people I used to think, 'How they must hate me.' Nothing could undo what I had done. The thought of my guilt would stop me in the middle of a smile or a handshake. It put a wall between Betty and me. When she finally left me, the rest of life was just a sentence to be served. Then one day I had an unexpected visit from the person I dreaded most to see—the mother of the boy who had died.

"Years ago," she said, "I prayed to God and found it in my heart to forgive you for what had happened to my son. Betty forgave you. At least five different employers forgave you and so did most of your friends." She paused a moment then said sternly, "You are the one person who hasn't forgiven Tom Anderson. Who do you think you are to stand out against the people of this town and the Lord Almighty?"

"I looked into her shining eyes and found a kind of permission to be the person I might have been if her boy had lived. I never knew it was possible to cry so hard. It was like a rebirth. For the first time in my adult life I felt worthy to love and be loved and to try to make something of myself. Luckily it wasn't too late."

Everyone knows men and women who are haunted and often seriously handicapped by the feeling that they are inept, unworthy, just no good. There's the gifted youth who flunks out of college, the salesman who always manages to fluff his big deal through some last-minute oversight, the wife who deeply loves her husband and children, yet fails as a wife and mother because she feels—and acts—unlovable.

These seemingly dissimilar people all have one thing in common: they fall short of their goals, not because they lack the capacity to attain them but because they feel somehow unworthy of success. Each in a different way is try-

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CHRISTIAN HERALD PULPIT



In May, 1960, when Rev. Harry Kreuner began his ministry at Brooklyn's historic Plymouth Church of the Pilgrims (Congregational), where Henry Ward Beecher was once minister, he was returning to the city of his birth. After studies at Haverford College and Andover-Newton Theological School, Mr. Kreuner served as pastor for eight years of the First Baptist Church of Boston, also historic. Then he left New England for Granville, Ohio's First Baptist Church and a lectureship at Denison University. In 1955 he was appointed Denison's Dean of the Chapel. Many of his sermons to college students appeared in the book, *Specifically to Youth*, published by Harpers in 1959.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

"I REMEMBER"

Selected by RACHEL HARTMAN

*I will study the language of gentleness, and refuse to use words that bite and tones that crush.
I will practice patience at home lest my temper break through unexpectedly and disgrace me.
I will remember that my neighbors have trouble enough without unloading mine on them.
I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.
I will be a friend under trying tests, and wear everywhere a good-will face unchilled by aloofness.*

Author Unknown

From Mrs. A. L. Fehner, New Bethlehem, Pa.

*Take time to think;
It is the source of power.
Take time to play;
It is the secret of perpetual youth.
Take time to read;
It is the fountain of wisdom.
Take time to pray;
It is the greatest power on earth.
Take time to love and be loved;
It is a God-given privilege.
Take time to laugh;
It is the music of the soul.
Take time to give;
It is too short a day to be selfish.
Take time to work;
It is the price of success.*

Author unknown

From Edith M. Elliott, Rock Island, Ill.

*Doubled all day on his busy bench,
Hard at his cobbling for master and hench
He pounded away at a brisk rat-tat,
Shearing and shaping with pull and pat.
Hide well hammered and pegs sent home,
Till the shoe was fit for the prince of Rome.
And he sang as the threads went to and fro:
"Whether 'tis hidden or whether it show,
Let the work be sound, for the Lord will know."*

Edwin Markham

From Alice Weikel, Ft. Dodge, Iowa

*I walked upon a lonely street
With steps the tired know,
When soft upon my sleeve there fell
A pointed flake of snow.*

*In solitary loveliness
The perfect crystal lay -
A star that knew a moment's form,
Then blurred and slipped away.*

*But beauty thronged the lonely place,
My feet were heaven-shod,
Because I held, just for a breath,
A little star from God!*

Anna Balmer Myers

From Mrs. Anna K. Stephenson, Englewood, Colo.

TO GEORGE WASHINGTON CARVER

*He took the warm, brown earth into his hand,
The warm, brown earth which matched his own dark skin;
He closed his fist and felt the heat expand,
The heat a Southern sun had put therein.*

*He took the pure, bright colors of the earth
And to the world he made a gift of them.
He took a plant men said had little worth
And found a use for fruit and leaves and stem.*

*But though he did these things and many more
He did not take the praise, instead disclosed
That it had been the hand of God that tore
The lock which keeps the book of knowledge closed.*

*Good fertile fields he made from useless sod—
This man with willing hands and faith in God.*

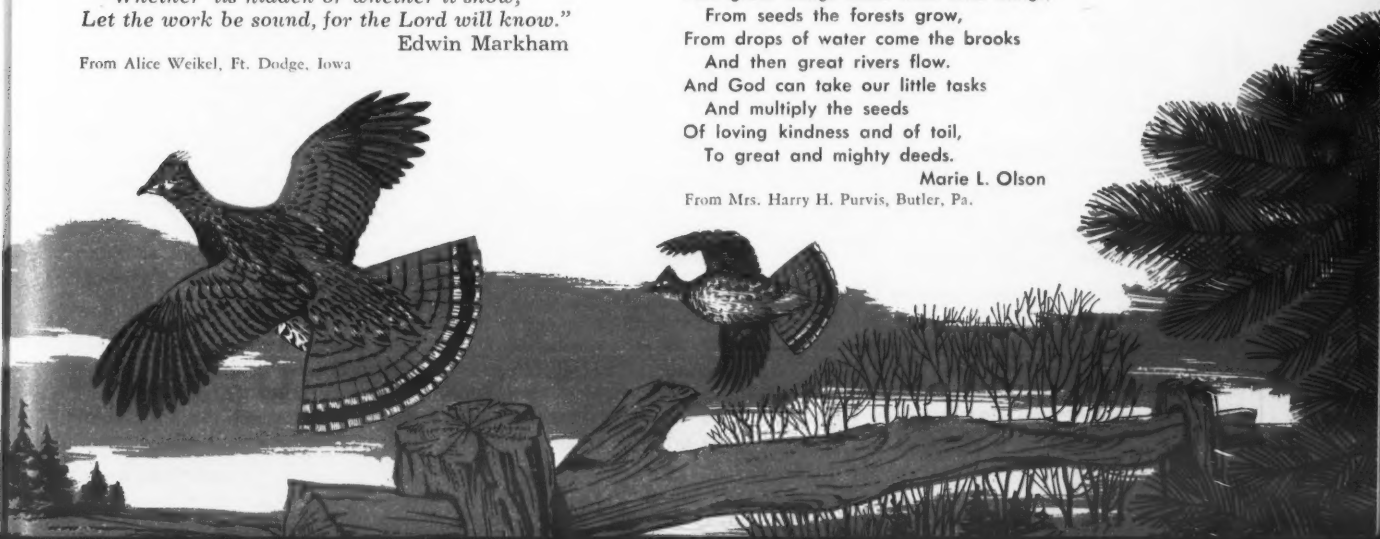
—Graziella Maggio

From Alice E. Boyer, Johnstown, Pa.

*Before us lies another year
Which seems a long array
Of all the seasons and the months
And weeks that pass away.
But years are made of days, you know,
And days are made of hours;
The longest walk is made of steps
As raindrops make the showers.
And great things come from little things;
From seeds the forests grow,
From drops of water come the brooks
And then great rivers flow.
And God can take our little tasks
And multiply the seeds
Of loving kindness and of toil,
To great and mighty deeds.*

Marie L. Olson

From Mrs. Harry H. Purvis, Butler, Pa.





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The Half-Done Job
(Continued from page 32)

tions of the economy no longer terrify. In the old days such bad times were called a "crisis" or a "panic" or a "depression"; now we know them as a "recession" or a "rolling readjustment." No, our world is different; there is a new leisure. There's not quite the same push to work.

But right here is the spiritual problem, the religious decision. Granted more leisure, granted that poverty is no longer prodding us on from behind, what of the work we do do? You notice Mr. Brower in his original statement speaks of "spiritual delinquents." He is not concerned about shorter hours, he's concerned about the goof-off, the half-done job. And the goof-off is spiritually off base, he says. He's got a wrong view of life and the universe and of himself in that universe: that's why he's a goof-off. In other words, he's got a poor religion of some sort, and the creed of his religion runs like this: "The world owes me a living, so why worry about work? I'm an organization man; they write books about me, I'm as good as the next fellow, no worse, no better. Everybody's doing it these days, following the crowd. It's egotism to try to excel. I'm just an average guy; let me be average." So it goes: behind every goof-off there is a goof-off's view of life. And it's this view of life that makes you and me turn out less than we're capable of, that concerns us. What is the Christian answer to the spiritual delinquent in all of us, the temptation we all have to turn out the half-done job?

We'll start with God—God as revealed in Jesus Christ: that's where a Christian always starts, with theology, his view of God. And here two statements about God confront us when we run from hard work.

The first is: God is a worker. From Genesis to Revelation the Bible pictures a God who works. In creation He is not a philosopher spinning out His thoughts, nor is He Zeus pursuing a goddess on Mt. Olympus; God works for six days and then rests the seventh. He looks with pleasure upon everything that He has made from the arching heavens to man sculptured out of river clay, and it is good work. And this God continues to work: creation is never one act, never done, according to the Scriptures. Jesus says, "My Father worketh hitherto and I work." This is the mark of God, not a man of leisure. He knows how to work. This is the Christian's view of life: our God works and is still working.

And the second theological statement of importance when we are tempted to goof-off on any job is: we are accountable to God. The judgment every

Christian man or woman ultimately faces is not the judgment of the boss, or the judge in the court, or the general in the field. Paul puts it: "We must all appear before the judgment seat of Christ." This a Christian takes seriously: he is answerable for his work to God.

That's why any person who talks about how religious he is and then turns out a half-done job is to me a bit dishonest and insincere. A Christian is one who believes in the judgment of God, and the Greek word for judgment means simply to see things in their true light, absolutely clearly, like holding a piece of cloth under daylight to see its real color. If you believe that you are answerable to God for your work, then how can you goof-off?

A number of years ago a young burglar was caught and arrested in New York City for a burglary uptown. How did they get him? By fingerprints on a statue. Before he did his job he turned a statue on the mantelpiece around, so that it wouldn't face him. It was a small figure of Jesus; he couldn't stand His watching the burglary. And that's what the judgment of God means: His eyes are on us.

So then facing work, any Christian man or woman must first reckon with the nature of God, that God is a worker and that God holds him accountable. Now this theological perspective does something to life. It means, first of all, that life is not casual; it's urgent and intense, every moment of it. If God is the sort of God we Christians believe He is, then life is always right now, every minute counts for good or evil, and there is no putting off till tomorrow the work that must be done before God today.

Jesus said, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." You notice, *now* is the all-important time to work, not tomorrow. Live each moment responsibly, intensively, decisively "while it is day. . . ." It's always the fool who mortgages the present for the future.

Christian faith goes further and reminds each of us of the pursuit of personal excellence in our work. As a matter of fact, the pursuit of excellence is much more significant in the Bible than the pursuit of happiness. From the Declaration of Independence on, we Americans have made a great deal of the pursuit of happiness, and justifiably so. But in an economy of abundance this is becoming increasingly dangerous.

You remember that Huxley's *Brave New World*, with everything mechanized and communized, had as its distinguishing motto: "Everyone is happy nowadays." It is well that the Christian faith reminds us that the pursuit of

happiness is itself limited, limited by the pursuit of excellence. "Except your righteousness exceed..." said Jesus, "you cannot enter the kingdom of Heaven."

The movie version of Ernest Hemingway's *The Old Man and the Sea* showed a fisherman who was an artist at his work, taking infinite care of every detail about the reel, the boat, the lines and the rigging. The men around him were talking about other fishermen who had lucky boots and had caught big catches of fish. His reply was, "It's nice to be lucky but I'd rather be exact; then if luck comes I am ready." There will never be an age that doesn't need artists at work like that old man.

THE world around us has too much need, right here, right now, for us to goof-off or half-do our job. As Americans we are a people of abundance. But, as Galbraith writes: "Wealth is the relentless enemy of understanding." Never forget that. The wealthier you may be, the more talented, able, the more you may over the years relentlessly, inevitably, lose the capacity to understand the crying and desperate needs of your fellow men.

The terrible paradox of modern economics is that as America and the West have become richer, the rest of the world has become increasingly poorer. The United Nations' report says that "the poor of the world, the underfed, standing side by side, would circle the globe 25 times. What is more, as populations increase, this circle is expanding 20 miles a day." When every ounce of brain, every bit of goodness is so desperately needed, when the frontiers of human service, far from closing, are just beginning to open up, then anyone who goofs-off these years is not just a youngster playing a prank on his generation, he's a traitor to humanity as much as or more than he's a traitor to himself.

So for the Christian the opportunities of the "new leisure" become opportunities for service to mankind. In the future the motivation to work may not be the push of poverty; it will be the pull of a better humanity under Christ, where righteousness and justice and peace prevail. And where your talents meet the needs of the world—there is the will of God for you as a Christian. This is where your work ceases to be a job and becomes, according to the New Testament, a calling.

This is a great world, a world in need, a world still in the making, a world where God is at work and the devil too, a world where *you* count, count now more than ever.

Don't goof-off; don't sell short. Work while it is day, for even at noon there is darkness, and the night comes when no man can work. ■

JANUARY 1961

WINTER IS BITTER IN KOREA

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The darling little girl designated H-1 is Jo Min Ja, which means "a smart child." She was a foundling and was picked up by the police who cared for her until she was received by us. Like all the other orphans pictured, she is longing for a loving foster "Mommie and Daddy" — individuals or your Sunday School, Bible Class, Youth Group, Ladies Society, etc.

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By HALFORD E. LUCCOCK

Daily Meditations

Sunday, January 1

READ: REVELATION 21:5, 6

The Scripture for today's meditation is a stirring word for the first day of a new year, "Behold I make all things new." We hear the greeting of "Happy New Year" in our ears today. There is a general feeling that everything ought to be new. But just in itself a new year will be like the old year. Just reaching January first does not make all things new. Christ says, "Behold I will make all things new." He comes into our lives and brings the change.

May we open our lives to Thee, O God, that we may be new creatures in Christ. Amen.

Monday, January 2

READ: GENESIS 28:20, 21

Our Scripture is found in the story of Jacob at Bethel. Jacob had to leave home on account of his deceitful dealing with his father Isaac. Jacob was afraid of his brother Esau whom he had wronged. He makes a vow to God—sincerely, but notice the "if" in the vow. It is a conditional vow: "If God will be with me." Then, if everything goes to Jacob's satisfaction the Lord will be his God! Some people want a god who is going their way. We should say not, "if God will be with me," but "not my will but Thine."

Help us, O God, to commit our way unto Thee. In Jesus name, Amen.

Tuesday, January 3

READ: JOHN 15:9-11

Here is a question we may all take to heart. It is from Robert Browning's long dramatic poem, *The Ring and the Book*. In one speech, the Pope asks a question about the idea of the Christian religion which someone has, "Is this little all there is?" We may ask it of

ourselves. Is our practice of the Christian religion all there is to it? Isn't there something more than we have realized? Isn't there more joy, more power, more radiance to the Christian life?

May we ask largely, O God, that our joy and Thy power in us may be full. In Jesus' name, Amen.

Wednesday, January 4

READ: JOHN 11:28, 29

At a concert in London some time ago, the musicians who played the wood-winds, thinking that their part did not come for a long time, stepped out behind the stage. While there they got interested in something else and missed the cue. The orchestral piece went on but the wood-winds were absent!

There are many times in life when people "miss their cue." The time comes for them to lend a hand in some great endeavor for good—and they miss it. The time comes for them to bring help to a needy person—and they miss the cue. How about us?

Give us responsive minds and hearts, O God, that we may answer the call for service. For Jesus' sake, Amen.

Thursday, January 5

READ: I JOHN 3:18

There is an old story about the way of the German language putting the verb at the end of a sentence. Often there will be a very long sentence, with the verb at the end. The story is about two men who attended a lecture in Germany. One got tired and said to the other, "Let's go home." The other said, "Let's wait for the verb."

That has some meaning in regard to the life and work of Christianity. The verb is the word of action. There is no substitute for doing.

In many ways people are waiting for the verb in Christian action.

Help us, O God, to bring the Christian deed to the need of those about us. For Jesus' sake, Amen.

Friday, January 6

READ: EXODUS 3:1-4

Our Scripture reference for today contains the story of Moses and the burning bush. It was a great experience of meeting God. We may ask, what came after the burning bush? Moses was sent by God to free his brothers, the Hebrews, who were enslaved in Egypt. Moses brought God's word to Pharaoh, "The Eternal hath said, Let my people go." That chapter pictures a great spiritual truth, that a high religious experience should result in going out to service.

We thank Thee, O God, for all our experiences of Thy presence. May they be followed by service to Thee. Amen.

Saturday, January 7

READ: GENESIS 31:48, 49

A distinguished woman anthropologist, Margaret Mead, has commented on the fact that many people today, instead of saying "good by" when they part from a friend, say "Take it easy." Think of the difference between the two. The words "good by" are a shortened form of "God be with you." There is a world of difference between "God be with you" and "Take it easy!"

Help us, O God, to seek Thy direction of our lives and not to seek ease for ourselves. In Jesus' name, Amen.

Sunday, January 8

READ: JAMES 1:22

In the Coptic church of Africa, a descendant of one of the original Christian churches of the early day, Pontius Pilate is regarded as a saint. The title "Saint Pontius Pilate" has a strange sound. The claim to being regarded as

a saint is based on the words Pilate said about Jesus, "I find no fault with this man."

Pilate's tribute to Jesus was all right, but he did not follow it with any action in Jesus' behalf. Words of tribute to Jesus without acts of service are of little value.

May we serve Thee in deed, O God, and not in word only. Amen.

Monday, January 9

READ: LUKE 4:21

Think for a few moments today of the words of Jesus in Nazareth, after reading from the Book of Isaiah. He said, "This day is this scripture fulfilled in your ears." Think how many words of Scripture are being fulfilled today in the experience of those who trust in God. This word is being wonderfully fulfilled in many many lives: "The Lord is my shepherd; I shall not want." In the lives of multitudes of people this Scripture is being fulfilled: "They that wait upon the Lord shall renew their strength."

May our obedience to Thee be so genuine, O God, that Thy promises may be fulfilled in us. In Jesus' name, Amen.

Tuesday, January 10

READ: MATTHEW 6:12

A minister once announced as the subject of a sermon, "The gift of a bad memory." Offhand, that sounds like a poor gift! We all like to have a good memory. But the preacher had a good, true idea. We are blessed if we have a bad memory for slights against us, for injuries, and what we consider insults. Jesus said to forgive wrongs done us seventy times seven. In the Lord's prayer we say, "as we forgive those who trespass against us." Have a bad memory for injuries to yourself!

May we have, O God, the spirit of forgiveness which was in our Saviour. In His name, Amen.

Wednesday, January 11

READ: LUKE 8:19-21

Luke 8 gives a vivid picture in Jesus' words of the larger family to which He belonged. When it was told to Jesus in a crowd that His mother and brethren had come and wished to see Him, He answered, "My mother and my brethren are these which hear the word of God, and do it."

That has a kind of harsh sound, but it is not harsh. Jesus portrayed the larger family to which He belonged. His "family" was larger than the immediate family circle, it was the whole family of God. We should all accept the larger family, humanity, to which we



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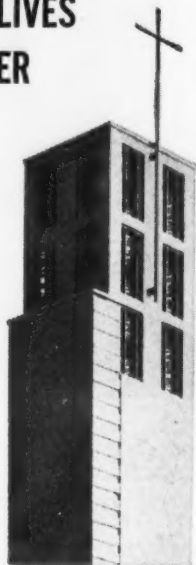
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Help us, O God, to extend the limits of our care and concern for people. In Jesus' name, Amen.

Thursday, January 12

READ: ISAIAH 12:2

Fear . . . springs from ignorance.

—RALPH WALDO EMERSON

There is a sign frequently seen in taxicabs: "Don't sit on the edge of the seat. It is dangerous." That is good advice for riders in a taxicab. It is also good advice for living.

Some people go through life "sitting on the edge of their seats." They are consumed with anxiety, with worry, with strain, with fear. Those are dangerous emotions to allow to have dominion over us. In the place of crippling anxiety we should have, and many do have, a sustaining trust in God. We may cast all our care upon Him, for he careth for us.

May there be no fear that haunts our lives, but may we be possessed by Thee, O God. Amen.

Friday, January 13

READ: ROMANS 12:15

Charles Lamb once wrote of his very selfish brother, John. "He has but a limited sympathy with what you feel or do. He lives in a world of his own and makes slender guesses at what passes in your mind." We ought to do better than make "slender guesses" at what goes on in the minds and hearts of other people. By the consecrated use of our imagination we should feel what goes on in other lives, and be swift to bring the help they need.

Help us, O God, to be alert, to discern the unspoken needs of others and to enter other lives with compassion. In Jesus' name, Amen.

Saturday, January 14

READ: II CORINTHIANS 6:1

Whenever a building is being erected in the downtown section of a city, there is always a crowd of "lookers-on." They do not do any work. They contribute nothing to the building. They just stand and look. That is the role many people have adopted in life. They are "lookers-on." It is an easy role to fill, and accomplishes nothing.

Arthur Hugh Clough wrote, "Life loves no lookers-on at his great game." Francis Bacon wrote, "In this theatre of man's life it is reserved only for God and the angels to be lookers-on."

God wants workers in His kingdom.

May we hear Thy voice, O God, calling us to be fellow workers with Thee. In Jesus' name, Amen.

Sunday, January 15

READ: JOHN 9:31

We meet strange ideas of prayer on every hand. In World War II, a soldier wrote home happily, "Truly, God rides our ship. God was very good to me today. I actually got some cigarettes. God is with us and God be with you."

What a strange idea of God as a sort of a "chore man" to do things for us and prayer as a set of directions for God to follow. Prayer is not "give me this, give me that." It is a fellowship with God which says, "Not my will but Thine."

Lord, teach us to pray, In Jesus' name, Amen.

Monday, January 16

READ: PSALM 55:14

A few years ago the city of New Rochelle, New York, restored to a former citizen, Thomas Paine, the right to vote. The author, whose pamphlet, *Common Sense*, aided so greatly the American cause in the Revolution, had the right taken from him 139 years before on false testimony.

Think about giving to some people the right to vote in making your decisions. How about giving to Paul, John and Peter the right to vote in having their words help you to make up your mind. So with Martin Luther.

Open our minds to the great words of life in the New Testament. Amen.

Tuesday, January 17

READ: PHILIPPIANS 2:4, 5

One writer has said that good writing should be marked by three qualities, perspective, proportion and detail. Surely, those same three qualities should mark Christian living as well as good writing. There should be the perspective of eternity set in our lives. There should be good proportion—a place for others as well as for ourselves. A good portion of our life should be reserved for God. There should be a Christian quality in all the details of our living.

Grant, O God, that in our lives Christ may increase and we may decrease. In His name, Amen.

Wednesday, January 18

READ: EPHESIANS 5:25-27

In the early days of the state of Texas, a man called "Shanghai" had a ranch of 200,000 acres. He was a rough character, but he decided to "introduce" religion, and built a church as a memorial to his mother. Someone asked him, "Do you belong to the church?" He answered "No, the church belongs to me."

There is much worth thinking about

CHRISTIAN HERALD

in this. Some people have the feeling that the church belongs to them, as their golf club or any club "belongs" to them. The true way to regard the church is to belong to it. To allow its ideals and spirit to permeate our life.

May we put the Church high in our choices and obedience. Amen.

Thursday, January 19

READ: EPHESIANS 1:22, 23

Yesterday we thought about the church in relation to our life. Let us consider the church again today. A Princeton, New Jersey, church, selecting a location recently located the new church building at what they said would be the hub of the town in the twenty-first century.

No one can say what will be the "hub" of any town or city a century from now. The statement does give a picture of a truth, though, that the church should be the center of a life and of a community.

May we give a dominating place in our life to the Church, which is the Body of Christ. In His name, Amen.

Friday, January 20

READ: LUKE 23:40

Consider some famous "last words" of different people as the record has been preserved. P. T. Barnum's last words were, "What were today's receipts?" The last words of Samuel Butler, the novelist, were, "Have you brought the check book, Alfred?" The last words of a restaurant keeper were, "Slice the ham thin." Each of these words are concerned with money. Consider the last words of Jesus, "Father, into Thy hands I commit my spirit." That is a fitting expression, not only for the end of life, but also for every day of life—commit your spirit into God's hands.

May we in every day, O God, seek to do Thy will. In Jesus' name, Amen.

Saturday, January 21

READ: MATTHEW 20:30-34

In several places in the Gospels we read of Jesus asking a man who came to Him in need, "What wilt thou have me to do?" It was important for the man to put his definite needs into words. It is important today to put definite requests in our petitions to God. Let us each look over our lives and determine what are the spiritual needs we have, so that we may make our petitions specific and helpful to us. What are our needs?

May we ask largely, O God, that our joy may be full and that we may seek to be more effective disciples of Christ. For His sake. (Cont'd next page)

JANUARY 1961

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Sunday, January 22

READ: MATTHEW 20:27

United States Senator George W. Norris was visiting his old home and watching his aged mother working to set out an apple tree. He remonstrated, saying, "Why do you work so hard, Mother? You will never see that tree bear fruit." She answered, "Somebody will." That was an answer worthy of the New Testament. The finest motive of life is not what we may get out of it, but that "somebody" will benefit by our labors.

Help us, O God, more and more to have the spirit of Christ which seeks the good of others. In His name, Amen.

Monday, January 23

READ: JAMES 1:25

One of the fiction stories of Bible persons is about Pontius Pilate in his old age, titled, *The Procurator of Judea*. According to the story a visitor asked him about Jesus of Nazareth. Surprised, Pilate answered, "I do not remember any such name."

That is only a story, of course, but it does express the truth that the most important things in life may be forgotten. Think of forgetting Jesus! When for many centuries millions have repeated, "Crucified by Pontius Pilate."

Help us to recognize the seriousness of each hour and set a watch on our actions. In Jesus' name, Amen.

Tuesday, January 24

READ: HEBREWS 13:16

One of the great joys of life, particularly to people getting on in years, is receiving unexpected letters which bring good news. As a result of this meditation today will you think of several persons who would rejoice at receiving an unexpected letter from you? Think of someone who has done you a kindness in other years—a friend, a teacher, a pastor, anyone who is not expecting a letter of thanks, expressing love. It will be a blessing to them to know that they are remembered.

Help us, O God, to do good and communicate with others. In Jesus' Spirit, Amen.

Wednesday, January 25

READ: JAMES 2:14

At the conclusion of the steel strike in 1959, many stories appeared in the newspapers telling of the tremendous number of man hours which were lost. The number went into the hundreds of thousands—a great crippling of our national welfare. With that in mind, think of the great number of "man hours" and "woman hours" which are lost to

the churches and to the Kingdom of God every year, because so many people never do any work for the church. They seem almost to be on some kind of a "sit-down strike."

Help us to give freely of our strength of mind and heart to the task to which Thou, O God, dost call us. Amen.

Thursday, January 26

READ: JOSHUA 24:15

We frequently read, in artistic circles, of a "one-man show." That is an exhibition of paintings all of which have been painted by one man. That is a good phrase to think about. In living there is often need of a "one man show." That is when one person decides to do what he believes to be right whether anyone else does the same thing or not. We ought to give the world the sight of one man who stands against the wrong. Joshua said, "As for me and my house, we will serve the Lord."

Grant, O God, that we may not follow a multitude to do evil. For Jesus' sake, Amen.

Friday, January 27

READ: MATTHEW 7:21

Two men exchanged greetings as they met on a bus. One asked, "What do you know?" The other answered by another question, "How are you doing?" But the questions are important. It is important what we know. For what we know has much to do with what we do. We have to know the will of God as revealed in Jesus, before we do the will of God. But in general the question, "How are we doing?" is supremely important. For it is not enough to know Good; we must do it.

May our devotion to Thee, O God, be not in word only but in deed. In Jesus' name, Amen.

Saturday, January 28

READ: MATTHEW 25:44, 45

Two women on a railroad train were conducting a conversation which nearly everyone in the coach could hear. The one who did not do much of the talking, would interrupt the long stories of the other one with the exclamation often repeated, "Imagine that!"

Remember these words, and may this suggest a dedicated use of the imagination. We need to use our imagination in the service of human welfare. When we hear of conditions of great need we should "imagine that." We should imagine, get a picture in our mind, of ways by which we could bring help to others.

May we have sharp eyes and ready minds to see ways in which we may

CHRISTIAN HERALD

be of service to Thee and to other people. Amen.

Sunday, January 29

READ: ROMANS 8:16; 14:17

An English writer who had a painful and distressing life, W. N. Barbellion, wrote toward the end of his life, "If I were to sum up my life in one word, I should say 'suffocation.'" Life, to him, seemed crowded out by evil forces and happenings. The Christian faith gives to us the very opposite to suffocation. We may have the Spirit of God, the life-giving breath of God. This brings an end to suffocation.

Thou hast promised us Thy Spirit, O God. Open our hearts to receive that life-giving gift. In Jesus' name, Amen.

Monday, January 30

READ: COLOSSIANS 3:11

Here is a conversation which went on in a city. One woman asked another: "Don't you know her?" Then she said, "Why, she lives on the same square with you." The other woman replied, "Yes, but she's not in the same circle."

That often happens in a bad, unchristian way. Of course we all have our circles of friends. That is inevitable. But often people draw little circles of exclusion. They shut out from their interest and concern people who are different from themselves. They push such people out from their love. We should have one large circle which is described in our Scripture verse, "There is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free; but Christ is all, and in all."

O God, may there be in our concern for people a wideness like Thy mercy.

Tuesday, January 31

READ: II CORINTHIANS 4:6

Walter Pater wrote a novel about a young Roman shortly after the time of Christ, titled *Marius the Epicurean*. In this, after witnessing the brutality of the gladiatorial contests, Marius says that what is needed is a heart that can make it impossible to witness all this. He adds that the future will be with the forces that can beget this heart. That force was found in Jesus Christ; His influence, reaching through the Roman empire did create the heart that would not be content with gladiatorial shows. The one effective force for changing the hearts of men is the power of Jesus Christ. For that reason it is incumbent on all of us to bring that power into the life of the whole world.

May we be used, O God, in sending the Gospel of Christ into the world that so greatly needs His power to change the heart. In His name, Amen.

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THE NEW BOOKS

Reviewed by **DANIEL A. POLING**
RUTH M. ELMQUIST

MANY A VOYAGE, by Loula Grace Erdman (Dodd, Mead, N.Y., 309 pp., \$3.95).

The very finest up to now of this popular novelist's writings. It is both history and fiction, but the history reads like fiction and the fiction like history. The life of Edmund G. Ross is penned with broad and dynamic strokes. Here's a man who cast the deciding vote to save President Andrew Johnson from impeachment at the time when to do so was a monumental achievement of self-sacrifice. It incurred the curses of his fellow Senators and his Kansas constituents and caused the social ostracism of his family. But in our time what he did is regarded as one of the noblest acts in the history of American politics—it helped to preserve the established form of constitutional government. All of this and more crowds these poignant pages. But also there is a very beautiful love story. (*A Family Bookshelf selection.*) —D.A.P.

THE PASTOR'S PRAYERBOOK, by Robert N. Rodenmayer (Oxford University Press, N.Y., 319 pp., \$5).

Many books have been used in this field but none seems to me to be as comprehensive as this one. The prayers are short and direct and cover practically every subject of need and opportunity faced by the minister. Some of these are from contemporary sources and others from the most helpful of the past. The subject index is extensive and there are blank pages in the back where the minister may include others of his favorite personal prayers.—D.A.P.

LET MY HEART BE BROKEN, by Richard Gehman (McGraw-Hill, N.Y., \$4.50).

This poignant record of World Vision, Inc., is the flaming story of a dedicated man, Bob Pierce. *Let My Heart Be Broken* is a full-length spiritual portrait of that man. The portrait itself is a living mosaic of radiant men and women who have joined their hands and hearts to make the life of Bob Pierce a world-encircling ministry. The arithmetic of World Vision, Inc., is all but incredible—more than 250 projects in 25 countries, covering every physical, mental and spiritual need of men, women and children, with a distribution of more than five million dollars in less than 10 years! These pages are crowded with stories—"true stories"—that will break your heart too, but that in doing so will open to you the door of the "life more abundant" that Jesus came to give.—D.A.P.

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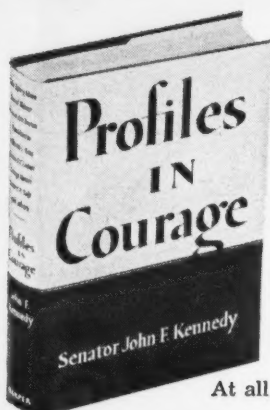
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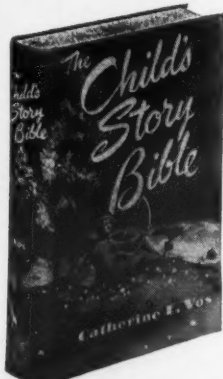
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The illustrations and photographs are a delight and voluminous along with a complete index. (*A Family Bookshelf dividend.*)—D.A.P.

A BELIEVER'S LIFE OF CHRIST, by John C. Rankin (Wilde, Natick, Mass., 210 pp., \$3.50).

Twenty-nine meditations on the life of Christ; fresh, worshipful and intimately satisfying.—D.A.P.

THE LAYMAN'S BIBLE COMMENTARY (John Knox Press, Richmond, Va., 4 vols., \$7).

This is a 25-volume series which has been carefully designed to meet the need for a Bible-study tool in layman's language. The first five volumes were published in October 1959: Vol. 1, Introduction to the Bible, Vol. 2, Genesis, Vol. 14, Hosea, Joel, Amos, Obadiah, Jonah, Vol. 18, Luke, Vol. 22, Galatians, Ephesians, Philippians, Colossians. In October 1960 the second set, four volumes handsomely bound, was released. They are: Vol. 9, Psalms, Vol. 12, Jeremiah, Lamentations, Vol. 20, Acts of the Apostles, Vol. 25, 1, 2, and 3 John, Jude, Revelation. The remaining volumes are to be published, four in October of each year.

These pages open up passage by passage and book by book the meaning of the Holy Scriptures. There is a thorough and evangelical exposition. Here is a commentary that I can heartily recommend for personal and family study of the Bible. Also for teachers, ministers and religious leaders in every area of life.—D.A.P.

TARBELL'S TEACHERS' GUIDE, edited by Frank S. Mead (Revell, Westwood, N.J., 384 pp., \$2.95).

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THE AMERICAN HERITAGE—Picture History of the Civil War (American Heritage, N.Y., 630 pp., \$19.95).

This monumental work, an historical library in itself, covers the history of the Civil War from start to finish. The military (Continued on page 45)

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Reviewed by MARION W. FARQUHARSON

NEW BOOKS FOR CHILDREN

THE DAYS OF CHRIST'S COMING, by Dorothy L. Sayers. Illustrated by Fritz Wegner. This small, square picture book tells the story of Christ's coming in modern language, and is illustrated with softly colored drawings in the style of old illuminated manuscripts. (Harper, \$1.50)

MOY MOY, story and pictures by Leo Politi. With bright full-page and double-page illustrations and a little more text than is usual in a picture book, the author-artist gives children an engaging and exciting picture of the play and festivals of Chinese-American children in Los Angeles. (Scribner, \$2.95)

ANGELIQUE, by Janice. Pictures in color by Roger Ducoisin. Angelique was a happy, pampered French duck until her mistress brought home a naughty poodle. This put Angelique's nose out of joint, and she left home. An adventure taught her that she must defend her home, so back she goes to battle Coco. Action-filled drawings in pen and color have the atmosphere of Paris. (Whittlesey House, \$2.25)

LANDI OF TERREBONNE BAYOU, by Ella May Charlton. A little Indian girl who cannot overcome her fears alone, goes to the preacher to ask him about the God who helps you not to be afraid. This is the main theme of a story for 8- to 10-year-olds, but the book is filled with details of the life of the Indians in the bayous of Louisiana. (Broadman, \$2.75)

TAMARINDO: A Story of Sicily, by Marcia Brown. An author-artist whose books are always a delight, went to Sicily to make the joyful pictures for this hilarious story of the lost donkey and the four-boy army that vowed to find him. Their clothes were stolen by goats, but the unclad army triumphantly rode Tamarindo home. (Scribner, \$2.95)

JOHNNY THE CLOCKMAKER, by Edward Ardizzone. "Johnny is up to his nonsense again," said his parents whenever he started to make something, but Johnny persisted and finally made a grandfather clock. The reader learns all the steps with him, and the illustrations are distinguished pen drawings with every second page in color. For 6- to 8-year-olds. (Walck, \$3)

THE THREE GUARDSMEN and other stories from the Apocrypha, by Edith Patterson Meyer. Children should know something of the Apocrypha, and this book will give them some of the best of the stories with a brief description of the historical setting of each. An addi-

tional chapter tells the history of the Apocrypha. (Abingdon, \$2.50)

OLD TRAILS AND NEW, by Helen Boyd Higgins. Traveling parsons are the heroes of these 10 fine stories of remote, isolated regions of America. Five of the stories are from the past, the others are modern. Good supplementary missionary material. (Friendship Press, paper \$1.50; cloth \$2.95)

THE BIG SPLASH, by Carol Kendall. Homer Price would fit into this book—so would Penrod. The characters are varied and well-drawn, especially that of Huggy Pindar, the hero. An ingenious group of children sets out to raise money for the Hospital Fund and to plan a float for the Parade. Huggy is the Thinker and comes up with the ideas, though each child plays his part. The climax is a combination of seriousness, good thinking and hilarity, as the children's float joins the parade with the villain (who has his good points) safely locked in the stocks which form part of their exhibit. (Viking, \$3)

SARAH HASTINGS, by Florence Musgrave. This sequel to *Oh, Sarah!* is a warm, human story of a minister's teenage daughter who finds it hard to fit into the pattern set for her by her father's parishioners. A new town, new friendships and a growing awareness of the effect the First World War is having on the country make it a year of growing up for Sarah. Sarah's own interesting character dominates the story, but the beginning of a romance will give the book a strong appeal for 12- to 14-year-old girls. (Hastings House, \$3)

GOOD OLD ARCHIBALD, by Ethelyn M. Parkinson. There's typical small-boy talk and thinking in this rollicking story of the new boy who is not immediately accepted by the gang. It's a good family story, too, and the humor is in the tradition of the popular "Henry Huggins" books by Beverly Cleary. (Abingdon, \$3)

THE HAPPY DAYS, by Kim Yong Ik. It was Sang Chun's mother who had implanted in him the desire to go to school, and even after her death he kept this before him as a goal. The "Happy Days" she had promised were to come when the war was over, but Sang Chun had to work for his school and inspire others to share his longing. Each child and adult in this story of post-war Korea is a distinct individual. Fine writing and strange customs added to a good story make a splendid book for 10- to 12-year-olds. (Little, \$3.50)

CHRISTIAN HERALD

(Continued from page 43)

campaigns, the political atmosphere of the 1860s, the leaders of both sides, the economical and social forces involved are all here. There are 836 pictures, a number of which have never before been released to the public, and many of these pictures are in color. Four of the water colors were done by the Prince de Joinville who attached himself to General McClellan's staff. Eighteen battle-picture maps are reproduced in color and all names, places and events are noted in the comprehensive index. Editorially, typographically and in the field of history and art this is a superlative achievement.—D.A.P.

SOVIET FOREIGN POLICY AFTER STALIN, by David J. Dallin (Lippincott, Philadelphia, \$7.50).

When Joseph Stalin died in 1953 the world watched and waited to see who would inherit control of the vast Soviet "empire." People soon learned to make the names of Malenkov, Molotov, Bulganin and, finally, Khrushchev a part of the basic vocabularies. However, Russian foreign policy, like the details surrounding the last days of Stalin, remained shadowy and subject to change without notice. For with the possible exception of having introduced greater subtlety in its execution, the new leaders of the Kremlin have done little to alter Russian diplomacy.

Mr. Dallin provides a thorough, well-organized and at times, when he speaks of various governmental personalities in the USSR, colorful summary of post-Stalin Russia. But this is a scholarly book and is not intended for the casual reader who depends on newspaper headlines and the more ephemeral televised accounts for his information about Soviet policy. Dallin's book is a long-range survey of what the USSR did under Stalin and what it intends to do under Khrushchev. The reader who has the time and inclination to peruse the book will be rewarded with a greater understanding and knowledge about Soviet international affairs.—FRANCES LEE

HANDICRAFTS AND HOBBIES FOR RECREATION AND RETIREMENT, by Marguerite Ickis (Dodd, Mead, N.Y., 276 pp., \$4).

Every person approaching retirement and every retired person should get his or her hands on this book. Also I recommend it to all who are in or approaching middle life. It will help you not only to retire but to retire forward. There is a difference between beginning to live the more abundant life and beginning to die before you should!—D.A.P.

THE ART OF CHRISTIAN DOUBT, by Fred Denbeaux (Association, N.Y., 181 pp., \$3.50).

Publishers describe this volume as a book for every free-minded person who wants to take the brakes off his speculative instinct and strike out in new directions while still keeping in sight of majority opinion. The author has a clearly designed and well-expressed desire to help his readers keep clear of what may be defined as the "dogmatic underbrush" and to find sure footing for a struggling faith.—D.A.P.

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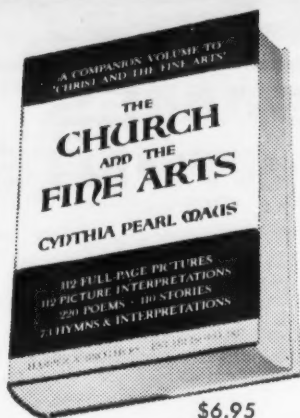
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Forgiveness

(Continued from page 32)

ing to punish himself for some real or imagined guilt. The solution in each case is self-forgiveness. When they achieve this they no longer have any reason to punish themselves in self-defeating behavior.

I once heard my son's 6th-grade teacher give her class a simple illustration of how self-forgiveness works:

"Suppose you were on a long journey through a strange land and each time you made a wrong turn you had to pick up a heavy stone from the road and put it in a pack on your back. Unless you were able to empty the pack now and then you would soon be crushed to earth and unable to go on."

We also have to cast off the accumulated weight of shame and remorse for past errors if we are to proceed on life's journey. In learning or accomplishing anything in life we have to run the risk of making mistakes. It is only through forgiveness of such mistakes that we gain the freedom to learn from experience. Forgiving our mistakes and shortcomings doesn't mean denying they exist. On the contrary it means facing them honestly, realistically. When this is done, misgivings which have haunted individuals for years have a way of shrinking to manageable proportions.

"If only people would learn to be a little easier on themselves!" a friend exclaimed the other day. "The Golden Rule is wonderful, but I'd like to propose a variation—"Treat yourself as well as you would have others treat you." How often we put ourselves needlessly in the wrong!

A young doctor friend of mine told me: "As an interne I was surprised to find that many patients look on their illness as a punishment. They reason that God must want them to be sick because of something they have done or failed to do. As a counter measure I have made a point of stressing God's forgiveness. When it finally gets through to them that God loves them and wants them to be well, it is wonderful to see how the will to recover surges up."

Psychologists have found that in comforting the grief-stricken it is very important to help them forgive themselves for failing somehow to save their loved ones. They think: "If only I had called the doctor sooner," or "Why didn't I sense that something was wrong."

I know a man who became seriously depressed because he blamed himself for his wife's death in an automobile accident. His sense of guilt was aggravated by the fact that he had been drinking, had refused to let his wife

take the wheel and had been quarreling bitterly with her when the crash occurred. A year later he remained withdrawn from friends and family, and left the house only to go to work. His minister finally got through to him with the message of forgiveness when he remembered the man's deep affection for his 8-year-old son Pete.

"Suppose Pete did something wrong," the minister asked. "Would you condemn him and disown him? On the contrary, you would forgive him, stand by his side and help him to find the right way. Do you really think that God who is infinitely loving and patient would show less mercy than you to one of His children who had erred?"

"Thou wilt cast all their sins into the depths of the sea," declared the prophet. And this promise of divine release from guilt fulfills a universal human longing. But we humans need the forgiveness of our fellow man as well as the forgiveness of God. Why should we be ashamed or afraid to ask for it? When it is sought in all sincerity, it is seldom denied. In fact, people are usually far more ready to forgive us than we dare hope.

According to a story that one of the great wardens of the West, Kenyon J. Scudder, tells, two men were sitting together in a railroad coach.

The young man near the window was so reserved that his companion had difficulty in striking up a conversation. Finally the quiet man revealed that he was a convict returning from a distant prison. His people were too poor to visit him and too uneducated to convey much in letters. So to make it easy for them he had written them to make a signal for him when the train passed their little farm on the outskirts of the town. If his folks wanted him they were to put a white ribbon in the big apple tree near the tracks. If they didn't want him back they were to do nothing and he would stay on the train. As the train neared his home town his suspense became so great he couldn't bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young man's arm. "There it is," he said. "It's all right. The whole tree is white with ribbons!"

How can we attain self-forgiveness? Where can we find the courage to ask others to forgive us? "Forgive and ye shall be forgiven," promised Jesus. Again and again He reminds us that we cannot ask for ourselves what we are unwilling to grant our fellow man.

It's true that most of us feel called on oftener to forgive ourselves than to forgive others. But we aren't the only ones who make mistakes. In the give and take of everyday existence, people

are bound to rub us the wrong way, occasionally, to hurt our pride, take unfair advantage, be careless, crass, thoughtless or ungrateful. Without forgiveness we would be at the mercy of everybody's imperfections.

The minor hurts and irritations we can usually take in our stride. But the serious hurts—betrayal or rejection by someone very close to us—fill us with resentment and the blind urge to return hurt for hurt. Without the saving grace of forgiveness, injury begets injury until revenge has run its course in mutual destruction.

It very nearly happened to P.J. and Jim, two business men in a town where I once lived. They were life-long friends and partners in a manufacturing concern they had started together. Their families were very close, too, and Jim's daughter was engaged to P.J.'s son.

One day P.J. learned that Jim had secretly made a deal to join a competing firm. The betrayal was all the more bitter because P.J. had been approached first and indignantly refused. Vowing revenge, P.J. risked bankruptcy trying to drive Jim's firm out of business. Jim retaliated by using political influence to raise P.J.'s property assessment. P.J. got the bank to refuse a loan to Jim's firm. Out of loyalty to her father, Jim's daughter broke her engagement to P.J.'s son.

At this point P.J.'s wife stepped in and told her husband: "What did it mean when Jim sold out and you didn't? Simply that you were stronger than he. And what are you proving by taking revenge? Simply that you are weak after all!" At her invitation the two families got together and made their peace. Today the two men are friends once more despite their keen rivalry—as businessmen and as grandfathers.

So often we think of forgiveness as a form of charity that we forget the benefits extend both ways—it is as beneficial to forgive as to be forgiven. A teen-age boy overhears his sweetheart making fun of a love poem he has written for her eyes alone. A sensitive boy or girl is held up to ridicule before his classmates by a sadistic teacher. A young woman is jilted by her fiancé. A man discovers that his own best friend has beaten him out of a job. A father discovers that his teen-age daughter is pregnant out of wedlock. A husband or wife discovers his mate has been unfaithful.

Whenever an individual staggers under a sudden, unexpected blow from another human being it is the power to forgive which restores his balance and shields him from cynicism, hatred and despair.

Forgiveness is a spiritual healing power that brings release from resentment.
(Continued on page 71)



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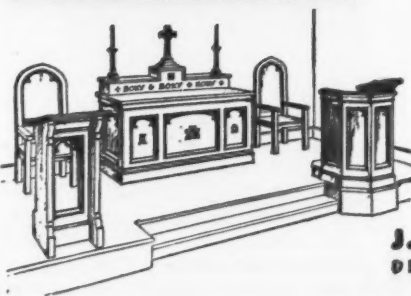
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Faith Healing

(Continued from page 13)

volve himself in such a performance.

Is the healing force one that is all around us, that we need only learn to draw upon, as we draw upon electricity? Is it a force that can be measured in terms of energy—or a spiritual force that must be approached in a wholly different context?

All evidence appears to be that it is an energy, but not one measurable in material terms.

The evidence of healings of all types, from cancer and tuberculosis to the miraculous healing of broken bones virtually overnight, is too overwhelming to dismiss in terms of the merely psychosomatic.

Some physicians have sought to explain all religious healing as being produced by mental or emotional stimuli within the patient.

Yes, this man was cured of cancer, after everything else failed and the doctor said he would die; he was healed because he put himself into a frame of mind where the body was able to produce a spontaneous regression of the cancer. Or of the tubercular condition. Or the pneumonia. Or, they say, the patient was told he would die but because of a change in mental attitude, the therapy which had not worked previously suddenly did work; it was the medical, not the spiritual therapy, we must thank.

All such explanations and evaluations seek to accomplish the end of explaining away what is often inexplicable in materialistic terms. A woman with a falling-down sickness goes to a physician after the doctors say she will die in weeks. In one hour she is healed—and the following day is downtown shopping for the first time in months. The healing is permanent.

A man in his sixties has an X ray taken after a heart attack; the heart is enlarged. He prays and goes on about his work, traveling all over the country in the interest of his faith. Not only is his heart trouble healed, but the heart itself, in a later X ray is shown to have returned to normal size.

Attempts at "rationalizing" religious healings are not enough. The Christian believer who knows about prayer and its results has his own vital questions to ask the rationalizer: What, then, is the role of God in seeming-miraculous healings? What, then, is the use of prayer? If it all must be explained in materialistic terms, what is the use of religion at all? Or of prayer?

This is the great challenge religious therapy poses in the modern church.

The nature of this challenge is seen also in sharper outline when we look at the various methods of healing.

There is the approach of the Communion; there is also intercessory prayer, when we ask help for others—and this is said to be the most effective of all prayers. There are those who appear to have a special "gift" or *charisma*, which may have little to do with religion itself, yet it is said that those who have the gift but do not relate it to God lose the gift in time.

I recall a night when a famous evangelist healer was at a religious meeting in Rye, N. Y. A cook in the kitchen heard that he would be there and asked if she could come in "and let him touch me." The cook came into the room, broke into tears and stated that the pain in her back, which had been troubling her for weeks and for which doctors had found no help, was gone. Six months later, I was told that the pain had not returned.

I recall a time when a heavy door slammed on my fingers. The pain was so terrible that tears came to my eyes. I happened to be with a man who appears to have charismatic power. When he saw the pain I was in, he asked if he could try to help me. His hand passed over my injured hand. I could feel a certain warmth from it although it was several inches away from my hand. Then—instantly—the pain was gone. Not gone just a little; gone completely. Where a second before I felt pain now I felt none. Hypnosis? But he said no word nor in any other way sought to make a suggestion. Hysteria? But the pain did not return, ever. Nor was there any mark on my fingers except one small black dot that appeared for a time on one finger nail.

In Baltimore there is Ambrose Worrall, business executive employed by a major aircraft manufacturer—and healer. He takes no money for it; he does not seek to heal but he heals.

The files of this charismatic healer are full of records of individuals suffering from every type of illness, cured after his treatment. When a mention of his work first appeared in a syndicated Sunday supplement more than 10,000 letters poured into his home in the suburbs of Baltimore, plus hundreds of phone calls from people asking help.

Worrall was simply unable to handle this deluge of appeals for healing. He set up a 9 o'clock healing time and asked each person who sought help to join in at this hour in prayer and meditation—"tuning in on God's healing power."

As a result of this procedure, the Worralls began to receive a new type of letter—the letter of those who stated that they were healed through this 9 o'clock prayer therapy. At the last count those "healing letters" from people all over the United States and the world numbered almost 500.

In Pittsburgh there is Kathryn Kuhl-

CHRISTIAN HERALD

man whose thousands of followers insist is gifted of God with a healing force. The stories about this woman and her long ministry in Pittsburgh are legend. One case concerns a woman who was informed by five examining physicians that she had inoperable cancer. Her name was sent to Miss Kulhman. Prayers were said. The woman, sent home to die, was healed.

The doctors said it was the power of her faith. This faith in God made its "contact" with the universal power through the charismatic power of Kathryn Kulhman.

The gift of healing does appear to reside in certain individuals. But it does not appear to be the decisive factor in healing therapies of the religious type. For religious healings also occur at shrines, in hospitals, in regular church services, in special healing services, in private sessions between a minister and one of the congregation.

As in the healings recounted in the Gospels, they are of many types, under a variety of conditions; some when the individual involved had faith, some when the individual involved was in a comatose state and could not have even known what was happening.

ONE OF the great arguments of opponents and doubters of religious therapy is the low percentage of successful "healings." Rev. Alfred Price of St. Stephens claims the highest figure—40 per cent "affirmative" answers to prayer. Other healing ministries claim that between ten and 25 per cent of healings is a good record.

One physician asked me, "What would you say to a doctor who offered his patients such odds?"

But the argument overlooks certain important points. One is that the doctor does not set up any conditions as to what can and cannot be counted as a "healing." He sends out his bill on a basis of treatment, whether it is a headache he cures or a cardiac condition.

Second, many of the individuals who turn to spiritual therapy do so only after medicine has given up and told the patient to "go home and die." With nothing left to hope for, the individual, even the most irreligious up to that point, may turn at last to God.

These are cases in *extremis*. They are cases given up by medicine. That healings occur in even a fraction of a per cent of these cases is a fact of tremendous significance. For we know that Jesus indicated again and again that some cases require the invocation of great spiritual power. "This kind can come forth by nothing, but by prayer and fasting," he tells the disciples, after the little boy with the falling-down sickness is cured.

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individual and all who intercede, in such extreme cases.

There are cases that the healers, the prayers, the believers, do not reach; with all the faith in the world, something seems to be lacking, success does not come. There is a vast area that remains to be more fully expanded and understood by science—and religion.

That there must be some acceptance of God's love and authority is apparent in the teaching of Christ, when the people of His own country received Him with doubts and questionings, and Jesus stated that a prophet is without honor nowhere except among his own kin in his own country: "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them."

Everything that we have learned in our religion and in experience indicates that the source of the healing force is God, but that we can and do block this power at times by our actions, our attitudes, our pride, our sin, our unwillingness to accept Him completely, our unwillingness to surrender to the certainty of His love for us.

"We must recapture," Dr. Price declares, "the divine resources available to us in maintaining and increasing the health of body and mind. God wants us to be well and happy. That is the way He planned life. If our faith and trust are pure, our love uncontaminated, our prayer constant and without any taint of selfishness, Our Father is eager to heal us of our diseases."

Good Neighbor

(Continued from page 26)

from his mother's funeral in the next town. He still took his passengers to Sunday school but the car seemed strangely quiet. One day one of the boys said, "How come you don't sing any more, Mr. Kniezack? Don't you feel good?"

John said nothing but soon he started with a quiet verse of, "O Come, All Ye Faithful." The children joined in timidly.

"...all ye citizens of Bethlehem." He drove very slowly and carefully, close to the curb because he couldn't see too well. The tears rolled slowly down his cheeks and he fought to choke back his sobbing.

John really came to life on the Fourth of July. His parents had come to this country from Poland and they loved America with a fierce devotion. He felt this too, and the Fourth of July was his day—even bigger than his birthday! Although fireworks had been banned in our state for many years, he managed to wangle a few red rail-

This is simply saying that God's love is available to us, and this love is a healing force—provided we reach out and make contact in purity of spirit and humility of soul.

The world-famous psychiatrist, Dr. Karl Menninger, states that love is "the touchstone" of all modern psychiatry. He calls this force "the medicine for the sickness of the world." Dr. Alexis Carrel speaks of the spiritual force of faith and love, as he saw it at Lourdes, that should be studied by scientists, physicians, sociologists because it opened "a new door to man." The Bible tells us to love God with all our heart and mind and soul—and love our neighbor as ourselves.

When we or those around us have this love, when the channels of faith and love are open and the force of God flows in—healing happens.

Church authorities of our various denominations, and the individual congregations and ministers, are in various stages of development in this field.

Doctors, too, are becoming more acutely aware of their participation in this development. The healing of the whole man, body, mind and soul, becomes not a mere slogan but a practical concept of therapy.

It is the beginning of a new day in the understanding of healing by physicians, by churches and individuals—a new awakening to the true nature of the healing force, to the dynamic concept of God's will and love and its practical application to our needs and the needs of those around us. ■

road flares for the children. These would light up the back yard on the night of the Fourth.

The public display at the park always took place on the night of the third and John would be there with his own girls and as many of the neighbor's children as he could cram into the poor old car. They would have blankets to spread on the grass and Mary would give each one a bag of popcorn, made in the kitchen at home.

John would "Oh" and "Ah" louder than the children as the silver, red and blue stars blazed in the sky overhead. The small scared ones would huddle close to him as he anticipated each boom and he'd say, "Now, now, right now, this minute," and the children would laugh at him when he missed the exact moment of the boom. At a particularly loud boom he would roll on the grass and all the children would do the same, laughing with delight.

He was sure that the flag should be displayed on holidays. I had helped him to build his house on a high bluff overlooking a long valley in Connecticut before he decided to move to Ore-

gon. When he heard that our oldest daughter had become a Girl Scout, just before Memorial Day, he suggested that she raise the flag on his new, silver-painted flag pole on his front lawn. Donna timidly asked him if she could invite a few of her Girl Scout friends and he answered, "Fine bring as many as you like. We have plenty of room and it will do the girls good! Bring the whole troop!"

THAT sunny morning, we drove up the hill to the cleared area in back of his unfinished house, with two car loads of Girl Scouts. They were giggling and dancing around near his garage when John stepped out on his back porch. There was an unfamiliar air of solemnity about him. "Girls, please line up in columns of two, side by side. This is a patriotic day and we should be respectful to the memory of the many young men who gave their lives so we can assemble today in peace." His big arms were folded across his barrel chest while he waited for them to get into position.

The parents thought he was a little silly or perhaps a little mad, but they fell in behind the girls as he led them around the house, through the tall weeds to the patch of lawn in front.

There had been no time for introductions but John didn't care; he was interested only in the ceremony. He lined up the girls at the shiny new pole as Mary turned on the record player set up on the front porch. The only recording of marching music he owned was the "Marine Hymn," and it rang proudly down the valley. My throat tightened and I was overcome by a towering sense of pride in being an American.

"From the halls of Montezuma, to the shores of Tripoli . . ." We were a long way from Tripoli, here on this peaceful countryside with its sparkling flag pole and the small group of proud and humble people.

John's big, calloused hands worked with delicate skill as he helped Donna fasten the flag to the lines. He hovered near to be sure not one corner would touch the ground as she slowly raised the flag into the fresh morning breeze. The colors were never so vivid, the blue never so deep, the white so clean, the red so bright as they were that morning as I looked at the flag through proud, tear-filled eyes.

Though John now lives in Oregon and our families are separated by the broad expanse of this great land, we pray that God will continue to bless this man who wants us to share in his love for God, love of country, love of family, and his belief in the fellowship of man.

John Kniezack was a benediction in our lives. ■

JANUARY 1961

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VCS: WHY AND HOW

THROUGH "DOG DAYS"—traditionally the laziest time of the year—over 6,000,000 youngsters last summer learned more about the Gospel. Working and playing together under dedicated vacation church school leaders, they saw how the Gospel *works*, as an ever-fresh, practical application in their daily lives. And, from all reports, they had *fun* in these schools—thus learning an essential part of Christ's teaching: that His is the Way of joy.

VCS (or VBS) started slowly in the long-ago, early 1900s. Originally, it may have been invented, at least partly, to keep small hands out of mischief and give heat-ridden mothers a vacation of their own. Over the years it has proved to have lasting values for children, home and church. In the last decade, especially, more and more churches

realize that both conditions and materials have changed and, with unprecedented acceleration, are continuing to change. Thus, in our increasingly secular society, the VCS idea is mushrooming.

Why? What can it do that Sunday school can not?

Two reports on these pages illustrate some of its local values.

A basic value of VCS, if not the most important in every case, is that it provides more teaching and learning *time*. Every Sunday school teacher knows the frustration of having too little. The "classroom hour," no matter how long it is by the clock, is minuscule compared to the child's "real life" hours, given to regular school, family outings and play. But even the few precious minutes the Sunday school teacher has

for showing him what *is* real life are further cut into: there are warm-ups to bridge the seven-day gaps; there are (too often) special announcements and other interruptions.

To this pattern that sometimes temporarily defeats the most courageous teacher, VCS offers a sharp contrast. It may last only a week or all summer. But the time is concentrated (usually three hours a day, Monday through Friday); and, as a middling example, a four-week term equals, in hours alone, more than a year of ordinary Sunday school sessions. Here, certainly, is a *quantitative* plus.

It has *qualitative* values perhaps even more important. Far more than a negative stop-gap for idle time or delinquency prevention, it adds positive dimensions to Christian education—in-

GERMANTOWN: *Baptist city church has ministered through two decades to a changing neighborhood in its VCS*



PHOTO BY RUTH L. KILGORE

Germantown's new junior-high members keep teachers on toes.

LAST JULY, convening our vacation church school for the 22nd time, we tried an experiment that could be either a total flop, or a big step ahead.

We had often experimented, tried variations in timing, organization patterns and program, continually seeking growth in quality—as well as the best specific approaches for any particular year. But we had never had children beyond the junior (up to 6th grade) age group.

Now, for the first time, we opened the doors to a junior-high department. This may sound like simple addition. But as an experienced Christian education worker, I—along with some others—was skeptical.

The new addition could so easily turn out to be a minus. From 10 or 11 to the turbulent teens is always a big jump; in mixed communities, the usual turmoil of adolescence is potential dynamite. At best, the new program might be just a dud. If we failed to interest our slippery, unpredictable targets, there would be no new "department" at all.

The church (Second Baptist, Germantown, Pa.), like many in city neighborhoods, stands in a traditionally substantial, historic—but changing—community. Old Germantown was incorporated as a borough in 1691—literally on the heels of Penn's new city—but, eventually surrounded, it was annexed a century

(Continued on page 55)

CHRISTIAN HERALD

... Vacation Church School

deed, strengthens its very foundations. It helps to turn little church members into real Christians—through working together and learning to get along in the spirit of love. It reaches out to unaffiliated families for an estimated 20 per cent of its pupils.

Third, it strengthens each participating church body: it enlists new year-round leaders from fresh segments of the community, stimulates greater interest among parents and other members.

How to Begin:

Churches which would like to start a vacation church school may pick up some useful ideas in the accompanying local reports. These describe two long-established schools, in Germantown, Pa., and Pleasantville, N.Y.—historic communities both, but unlike in almost every other respect. The two schools,

each dedicated to the basic aim of undergirding and rounding out Christian education, vary significantly according to their churches' and communities' different local needs.

There are many other local variations in the VCS movement; just two, for instance, are the all-summer program at the Liberty Corner, N.J., Presbyterian Church (minister, the Rev. Paul R. Ritter), and the Church Family School—initiated last May in Richmond, Va., to include parents and other adult members of the Westminster Church, as well as its children. (See Nov. CHRISTIAN HERALD, "Teaching Is a Family Affair.")

No matter how local situations differ, cost is a basic and inescapable factor. It should be studied early, to decide whether your VCS is to be self-support-

ing through fees; absorbed in the regular Christian Education budget; subsidized by a special group (see Pleasantville's plan); or paid for in some other way.

It's a good idea, too, if possible, to visit a nearby school for at least a day while it is in full swing.

Sources of general information, bibliographies of books and audio-visual materials include: denominational publishers; independent religious publishers; the National Council of Churches of Christ, 475 Riverside Drive, New York 27; your state council of churches (the N.J. Council, for one, at 65 Central Ave., Newark 2, has a helpful guide booklet which includes excellent bibliographies); and the National Sunday School Association, 175 North Franklin Street, Chicago 6, Illinois.

PLEASANTVILLE:

Protestants lift community spirit through working together for union vacation school

IN THE EMPIRE State's sprawling and populous Westchester County, adjoining New York City at the northern end of the Bronx, are some of the richest, most beautiful suburbs you could find. Like Germantown, many date back to Colonial times, and among other famous areas is Washington Irving's Sleepy Hollow.

In the midst of them—less pretentious than some of its neighbors and caring little for what the Joneses do—but prosperous enough (per capita income is about on a par with wealthy Westchester's average) is the village of Pleasantville.

Next door to Chappaqua, it is part of the town of Mount Pleasant, but a first-class village, running its affairs through a village caucus modeled on the New England town meeting, maintains its own schools and other services. This little (pop. 6,000), tree-lined, church-filled, neighborly community could not be more aptly named.

Entering the village on Bedford Road from the Sawmill River Parkway, you can feel its unusual, harmonious atmosphere.

It was not always that way. Less than three decades ago, the four local Protestant churches, as one old-time resident describes it, were "at sixes and sevens." The prevailing spirit was, if not downright

(Continued on next page)



All Pleasantville's Protestant churches back its union VCS.

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hostile, certainly unchristian; the usual practice was to steal each others' members whenever possible. Nor were relations much better between Protestants and the Roman Catholic and Jewish residents. (About half the local church members are Roman Catholic; the few Jewish inhabitants attend services at the nearest synagogue, in Chappaqua.)

In the last few decades, the Protestant Laymen's Council started to promote inter-church cooperation, has almost completely changed the community picture, to make it more nearly resemble the village name.

Perhaps one of the most important of its projects is initiation and sponsorship of the Union Vacation Bible School, held cooperatively by the four local Protestant churches every summer since 1950.

This unique school has the community's wholehearted support. Although its sponsorship and leaders are all Protestant, some Roman Catholic and Jewish children attend every year. The five local ministers—including an assistant at the Presbyterian Church, largest of the four—take turns each summer in serving as dean, or advisor.

Last summer's leader was the Rev. James B. Frost, the Presbyterians' new young minister of Christian Education.

No matter who is the current advisor, all the cooperating ministers take turns leading the school's opening devotions. Teachers and helpers (mostly teenagers) come from the four churches, too.

The five clergymen, who work and laugh together like true brothers in the faith, are: (Presbyterian) the Rev. John M. Whallon and his assistant; the Rev. Bradford W. Ketchum, Rector of St. John's Episcopal Church; the Rev. Kenneth E. Hoover of the Methodist Church; and Pastor John Pearson of Emanuel Lutheran Church (listed in order of congregational size).

The Union School's enrollment averages 150 children ranging from 4 to 14, kindergarten through junior departments.

The school's lay director (last year Mrs. Gordon Bucher) has a large staff of adult teachers and teen-age helpers. Last year's staff totaled 42 for 147 children—a ratio of 1 to 3. Each department has its own superintendent; teenagers with special gifts are assigned to lead the recreational, musical and audio-visual parts of the program.

Last summer a school choir was organized, and run well, by high-school music students.

Study courses and materials are chosen by each advisor in turn. Since he has complete freedom of choice, the curriculum may be based on materials from independent publishers, the Co-operative Series of the National Council of Churches, or some other source.

This insures variety in the program from year to year.

Again, like Germantown, Pleasantville's Union School is held in late summer during a period when most community recreation activities—the swimming program, for example—are over. Toward summer's end children of this age who are not occupied with camp or family vacations are sometimes jaded by too much pure "recreation," and at a loss for something to do on their own.

Last year, for example, it was held from August 15 to August 26. Well in advance, pre-school enrollment cards are mailed to all Protestant-affiliated children as well as other former students. For the following year's advisor and director, as well as personal follow-up of students, careful records are kept.

Unaffiliated children are registered on colored cards, so that special follow-up efforts can be made to encourage them to return next summer and to attend a regular Sunday school of their choice.

Hours are Monday through Friday from 9:30 to 11:30. The general schedule runs: 9:30, opening service; 9:45, first session (in this period on Tuesdays and Thursdays all departments join for a half hour of film-strip showings); 10:15, recreation and a teacher break; 10:30, refreshments (work for the "milk and soda break" is all done by the high school helpers); 10:40, second session; 11:15, departmental closing exercises; 11:30, dismissal. (For the older children, study sessions are a little longer and refreshment-recreation periods a little shorter than for the younger ones.)

THE director's duties include daily registration of all pupils and a check with each department; the offering; the treasurer's records; final-day refreshments and arrangements for "family night," a social wind-up for all pupils and parents.

By charging a \$1 registration fee—but no more than \$2 per family—the school is almost self-supporting. Last year's income (from 147 pupils) was \$162. Costs average between \$200 and \$300; deficits are underwritten by the Laymen's Council. In addition to registration income, offerings from morning worship services and the family night totaled \$124. This money was turned over as a school gift to the New York State Council of Churches' Ministry to Migrants.

Publicity has not been a cost item. Since local newspapers are generous with free space, no paid ads have been necessary.

Local ministers mention the children's enjoyment of the school as an important value, since enjoyment is es-

sential to any living religion. The Rev. Mr. Whallon calls the school "an important step forward in inter-church relations"—a prime example of the "priesthood of the laity."

According to all sources queried, including the ministers currently involved, most, if not all, the credit for Pleasantville's unusual VCS and the revolutionary lift of community spirit it has helped bring about belongs to one man. He is the Rev. Dr. Edward I. Campbell, Minister of Pleasantville's Presbyterian Church from 1924 until his retirement in 1958. He himself would never tell you so.

But ask anyone in Pleasantville. The town knows how deep and how lasting the influence of one real Christian can be. ■

Germantown

(Continued from page 52)

ago, and is now part of Philadelphia's 14th Police District, which covers a population of 165,000 in Germantown, Mt. Airy and Chestnut Hill.

Many former residents—including some with pre-Revolutionary War local roots—have moved to newer, brighter neighborhoods. Some of our most active members live ten miles or more away. Thus, for our VCS, organized car pools are a must, to include our own children.

On the other hand, this makes our summer program a specially important missionary outreach, a community service that carries with it no proselytizing strings.

In 1960, as usual, the planning committee went to work in early spring. It has a big job: to decide on curriculum and get materials; enlist teachers and arrange for training new ones; to plan and carry out publicity. The committee wrote personal letters to every former VCS student and fed a continuing barrage of information on plans, as they developed, to members of the church and neighborhood—through bulletins and newsletters, ads in the community newspaper and (perhaps most effective) the oldest news device of all, the back-fence grapevine.

Several years ago, we changed our meeting time from the usual early VCS plan to late July or early August, after most of those nearby have closed. Neighboring pastors, glad that their youngsters now have a chance to take part in two summer church schools, approve.

Rev. Glen H. Stassen, interim associate minister, was director. With him, another woman and I were the junior-high team. Each team had a lead teacher, with one or more helpers,

(Continued on next page)

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but we realize now that for 109 pupils, we really needed more helpers.

For detailed planning, department staffs met through June and early July. Our team, breaking new ground, faced many questions:

How many youngsters would we have? Or would *any* come? Expected total enrollment was around 100. We hoped for, at best, perhaps 10.

What about assigning homework? It would be unrealistic, perhaps foolhardy, we thought, at the height of Philadelphia's famous humidity. Yet, without homework, we could not possibly cover the projected ground in two weeks. So we agreed to give assignments, and hope. The course—a history of the Christian Church—was an exciting one to us, as teachers. But we had no idea how much appeal it would have for boys and girls in our still-hypothetical department. Some of us had strong doubts.

As it turned out, on all these fears we couldn't have been more wrong. The first night, 15 showed up. What's more, they stayed through the two weeks and, with all our planning, *we* had to work hard to keep up with *them*!

Homework? They volunteered (boys and girls from 12 to 14) for assignments in college-level books. We were astonished, both at their ambition and at how much they grasped and gave back to the class from individual research. So that we could stay on schedule—and again voluntarily—they made maps, charts and other study aids at home. Their enthusiasm and industry demanded, and matched, our best.

Looking back, I see two key reasons for the unexpectedly fine results of our junior-high experiment.

First, we did not lump these youngsters, who were beginning to feel their way into adulthood, with the "children." Whereas all other departments met in the customary morning hours, from 9 to noon, ours had their own special evening sessions, from 7 to 9. Not only did this appeal to the boys and girls by making them feel important and grown-up; also, it enabled working people to teach. (This meant the two-week period was a tough one for our team, but on a morning schedule we might not have been able to take part at all.)

The second key factor was diversity. Although 50 per cent Baptist, pupils (a little over half Negro) were highly representative of the community. They came from nine Protestant bodies; we also had one Moslem, several Roman Catholics and several unaffiliated.

This diversity naturally sharpened interest in the common adventure of exploring church history. Each could, and did, make special contributions. Each felt he really *belonged*.

My, how the Lutheran youngsters

shone when we discussed their hero of the Reformation. The Presbyterians brought John Calvin alive in a way we had never known him; also, they could tell us about their group's congregational government system.

Our own Baptist young people had their say on such points as "believer's baptism" and local church autonomy.

The best part of our class discussions, however—and they could never have been so meaningful in a group limited to any one denomination—was that all of us recognized our common loyalty to the same Lord. Each of us (including teachers) got a broader understanding of fellow Christians and, at the same time, a new appreciation for his own special traditions.

Looking back now, we realize that we probably tried to do too much: that, for such a short time, our "reach exceeded our grasp." However, as Brown put it, if this is not always true of human beings—especially a group of Christian students—"what's a heaven for?"

I am quite sure that most of the mere facts were forgotten as soon as we passed on to new points and new phases in the broad, long-ranging history of Christendom. Yet, in facts alone, the group had really learned a lot—had at least gained a foundation for future recognition of significant figures and milestones.

In later life, such words as Gnostic, Anabaptist or Coptic would at least have a familiar ring, and certainly such giants as Paul, Augustine and Calvin would never be forgotten. Most of those youngsters, when they are old men and women, will probably still retain a vivid picture of Luther's nailing his proclamation of injuries to the church door. They acquired at least many starting points for deeper knowledge.

MORE importantly, each had grown in understanding and appreciation of other branches in Christ's family on earth.

The most crucial learning, however, was in the "muscles" of the heart and will—the only place where real Christian growth can take place.

To name just one example, there was Clarence, who came from a Moslem home. Often we used role playing to dramatize Christian behavior. At first in these situations, Clarence's immediate reaction was: "an eye for an eye, a tooth for a tooth"—or sometimes, "I'm gonna get *him* before he gets me." Before long, however, Clarence began to see that this was not Jesus' way. At the end, his actions were more in keeping with Christian ideals. But we wondered if this meant a real change, or merely a bright boy's adaptation to the expected norm.

Not long ago, one of his VCS teach-

CHRISTIAN HERALD

ers visited Clarence's home. Their conversation showed that after many months his memories of vacation school were vivid. A regular Sunday school attendant, Clarence is now looking forward eagerly to next summer's school, because Jesus "likes all people and wants to help them."

He has lined up new recruits, too: "There are lots of other boys on this block I'm going to bring," he said. His teacher went home feeling that here was one concrete proof of the value of our school.

ALL of us had a glimpse of the parents' opinion on our closing night with a "sharing" program put on by all departments. Our major contribution was a set of 4x4 inch hand-drawn slides on "The Changing Church"—planned, made and scripted by the junior-high students. We also showed a class-made map of the Faith's spread around the world; a "might-have-been" newspaper from the day Jesus left the carpentry shop to begin His ministry; posters on visits to several different churches; and three worship services typical of different periods.

At the end of the evening parents and adult friends were warmly articulate in their appreciation of all they felt the school had meant.

Because a program such as ours lies in the realm of intangible and long-term values, it is possible to measure its ultimate impact. We, after all, are only a small part of a large community picture where many factions and agencies work together. Some pieces of evidence, however, are convincing.

For one, although many denominations take part, there is little, if any, proselytizing. However, a recent follow-up of last summer's nine unaffiliated children shows that three (all in one family) are now in our Sunday school and two are going regularly to others. Four have moved away.

Another telling bit of evidence is the boys' and girls' attitudes. They obviously enjoy the fast-moving class hours; and our teen-agers clearly enjoyed their home assignments. Another indication is that, although purely voluntary, regular and prompt attendance is the rule.

And the teachers? As one of them, I can say with certainty that there is no greater reward than that which comes to a teacher when she sees a child apply a principle learned because "that's the way Jesus would want it"—or when, months later, a Clarence shows that he really feels a beginning awareness of the good news of Jesus. ■

[From data supplied by Mildred Schell, an editor for the American Baptist Convention and chairman of children's work in her local church.]

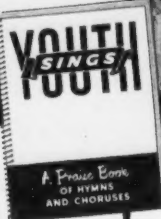
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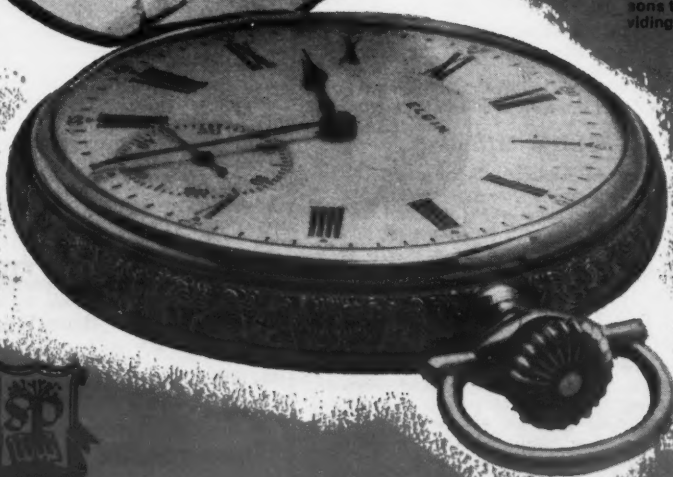
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*Dr. Charles G. Schauffele, Chairman
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College, says:*

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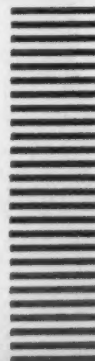
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IN EVERY CRISIS OF HIS LIFE, MISS ANNIE HAD



LED HIM ON THE PATH WHERE TRUE GREATNESS LIES

KINDLY LIGHT

By MARGARET E. SANGSTER

The aisles of a church are swept with sadness when a funeral's taking place—especially when it's the funeral of someone who's been dearly loved.

As the Great Man came through the door his face was almost expressionless, but his shoulders sagged ever so slightly. He slid into the last pew and bowed his head in prayer, and when he raised it he realized that the church was full to capacity, for Miss Annie lay in that little box, up front—Miss Annie who had meant so much to so many. The woman who had moved over to give the Great Man room glanced at him, and spoke involuntarily,

"Pardon me, aren't you—?"

The Great Man didn't give her time to finish the sentence. He said one word—"Yes."

"I thought so," the woman's voice had dropped to a whisper. "I recognized you from your photographs. Were you in her Sunday school class?"

"Yes."

The woman was persistent. "Everybody's looking this way, everybody recognizes you."

The Great Man interrupted. "Please," he said, "I'd like to be quiet."

The woman was contrite, all at once. "I'm sorry," she murmured. "But it's a great privilege to sit next to—"

"Please, I want to think about her..."

"Yes, of course. I guess we all feel the same way about Miss Annie. I was one of her pupils, too."

The organ began to play, softly—an old hymn, "Lead, Kindly Light." It crept through the church, filling every corner, whispering across the silence, but the Great Man stared straight ahead as the music swayed around him, for he was going back across the years, to his first meeting with Miss Annie.

"Such a small woman," he thought, "with her wan, narrow face and her weary, narrow fingers, but she was a kindly light to so many children. She never married, never had a child of her own, and yet she was a Madonna."

That first meeting.... Sunday school was opening in September, after the summer holiday, but when he came into the meeting room, Miss Annie was there alone. He was achingly conscious of his shabby, outgrown clothes, but she smiled at him and spoke gently:

"Your name? Oh, but I have it here, that's right. How old are you, dear?"

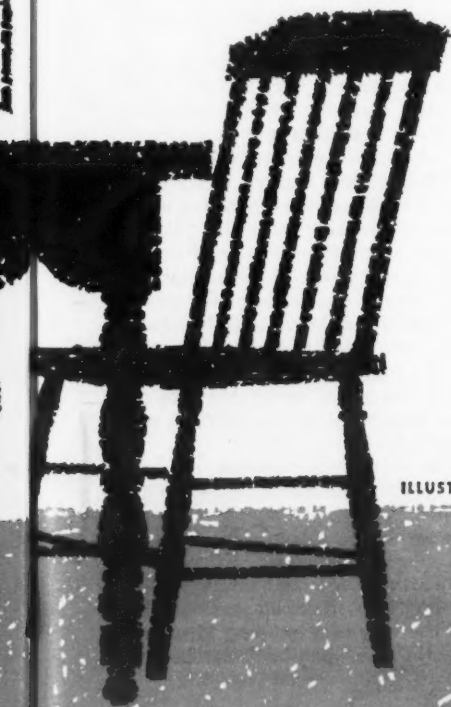
"Thirteen."

"You're big for your age."

"I look bigger because my clothes—what I mean is—" The boy had stopped, abruptly, ashamed of what he'd almost said. But Miss Annie's

Continued on the next page

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smile, if anything, sparkled brighter.

"What you mean is," she said, "you grow fast! Growing fast is a good habit in every way. Keep it up, my boy. I'm glad you came early; it'll give us a chance to get acquainted. Tell me where you live."

"Railroad Avenue."

"That's the best place in the whole town!" Miss Annie said. "All the trains going past, to different towns and cities and states. All the people on the trains—great people, going on great missions."

"I never thought of it that way," the boy muttered, embarrassed. "I only thought about the dirt."

"Dirt's superficial, dear." (*That was Miss Annie, every time.*) "Progress isn't superficial—and the railroad's progress! Tell yourself that one of these days you'll be a passenger on one of those through trains, you'll be a great man going out on a great mission, yourself. Take your cue from the railroad, dear. Look beyond the dust and the dirt." She broke off. "Well, here come some more of my gang! I want to introduce them to you, one by one. I want to tell them that we're friends, already..."

The Great Man smiled briefly. He thought. "That's how she started, giving a 13-year-old boy with an inferiority complex the seal of her approval, teaching him to look ahead, planting the seed of ambition in his heart. So I finished grade school, and entered high, and often—when we were alone before or after Sunday school—she'd ask me questions..."

"You should begin to think of the future, dear—your future. Have you any idea what you're going to do after you leave high school? You must have some plan before you start college."

"But, Miss Annie, I can't go to college. My mom takes in washing, and my pop's dead and—"

Miss Annie broke in, softly. "You can work your way through college, you know. You've a straight A average."

"I like to study—history, mostly—and civics. I like to read articles by the news analysts about what's happening in the world."

"Some day *you'll* be in the midst of those things, and the right education will make it easier for you to—create news. One evening you must come to my house and we'll talk about college. I'll send for some brochures and some catalogues."

The Great Man brushed his hand across his forehead; he felt suddenly tired. Then he thought again of Miss Annie—a brave little candle in a dark world—and he was no longer tired! Miss Annie and the hymn she'd loved best, "Lead, Kindly Light"—they were synonymous.

Often, in his hungry, fast-growing years she'd ask him to share her Sunday

lunch. (She hated to eat alone—he'd be doing her a real *favor*.) Once, when he was cold, she'd given him a sweater. It was too big for anybody else, she said. Would he *mind* wearing it? (She despised *waste*.)

Another time, then 15 and a sophomore in high school, he'd been accused of theft. He'd gone directly to Miss Annie's little flat.

"What makes you think they suspect you?"

"I'm the poorest."

"But you're the proudest," Miss Annie told him. "Pride keeps a boy from stealing."

"Miss Annie," the boy gulped out an admission. "The day before that watch was taken I'd been saying I wished I had a watch, and when I saw it lying there in the empty room—Miss Annie, do you think they'll send me to prison?"

ABOVE the softness of the music—above and beyond the music—the Great Man was remembering how Miss Annie had smiled at him. He was remembering how he'd stared at the pattern on her hooked rug as he fumbled for the right words.

"When I saw the watch lying there, I—I was—"

"You were tempted? We're all of us tempted, at one time or another. Once, when I was a little girl, I very nearly took a pink parasol that belonged to another little girl. I'd never had one. Naturally, you didn't steal the watch."

"No—no, I didn't," the boy's face was flushed, "but how can I make *them* believe it? So many things have been missing, lately—the skates, the mackinaw, the briefcase. All things I've wanted and needed."

"But you *didn't* steal them," Miss Annie's voice was calm and sure. "You say they suspect you, but have they taken any definite steps?"

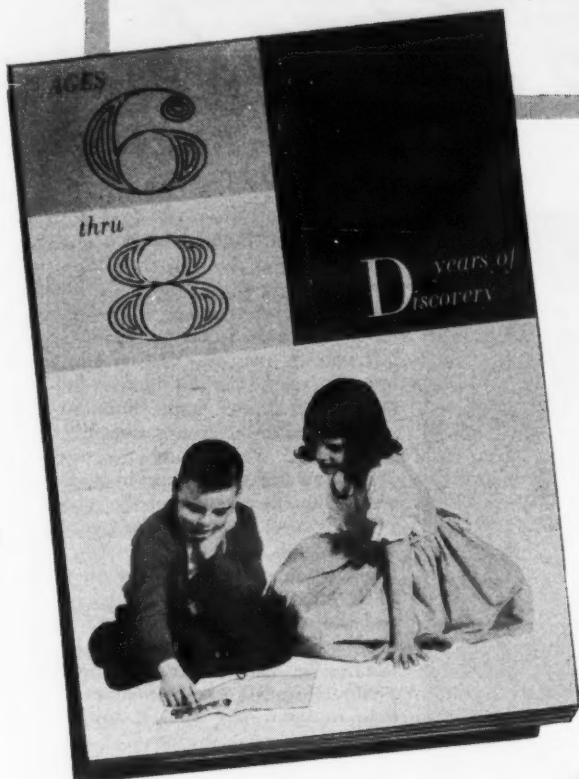
"I dunno, Miss Annie. They went through my desk and my locker in the gym—but they didn't search my house. The principal kept me in his office for an hour this afternoon, though—trying to break me down." Suddenly the boy was bitter. "A fellow might as well steal the things he wants, Miss Annie, if he's *suspected* of stealing them!"

"Oh, no, dear," Miss Annie's voice was kind and sure. "A boy can live with suspicion, but he can't live with his own soul if he's a thief."

The music was changing, the hymn was a different one, now. It began: "When gathering clouds around I view, when days are dark and friends are few"... Friends? Friends had seemed very few and far between to the boy from Railroad Avenue, then. But the very next morning Miss Annie saw the principal, and the boy was

(Continued on page 65)

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Souped-up Socials



HAVE you noticed what a change has come about in the service of soup? Serving soup informally before you sit down to the main course allows guests to mingle freely and is an excellent way to overcome the tension and boredom of the last 20 minutes before the church dinner starts. Standing or sitting in pleasant groups sipping soup from a cup, is most conducive to conversation, and eliminates the work of serving an extra course at the table.

Soups served in an unusual way deserve to be unusual, too. You can achieve this easily by clever blending of different varieties of canned soups, and the addition of interesting seasonings, pretty little decorations, and attractive "go-withs." The soup appetizer pictured would be welcomed as a prelude to your next church supper. A combination of cream of chicken soup and consomme flavored with a dash of curry, it is decorated with toasted slivered almonds floating on top. It is served from a pretty tureen into matching demitasse cups, offering just enough soup to whet the appetite. A dish of toasty nibbles is ready to pass. *Hor d'oeuvres*, small crackers or fingertip sandwiches would be equally good.

Take a good look into your china and glassware cupboards for suggestions of other original ways to serve soup. For the women's sewing group you might like to pour soup from a chocolate pot into old-fashioned chocolate cups. Have a bowl of unsweetened whipped cream at hand, so that the lady who is chosen to pour may add a dollop of cream to each cup. For the couple's club, dispense soup from a silver or copper urn with spigot into stoneware cups. The women's group might serve a colorful soup from a milk glass punch bowl into punch cups. For the children of the Sunday school dip soup into mugs from a cookie jar shaped like an animal, a clown, or a house.

Casseroles, attractive saucepans—all sorts of large containers—can double as soup tureens, when set over a candle warmer. Look around and see what you can find to make your soup service more festive.

CHRISTIAN HERALD

PINK CONSOMME (for 24)

Condensed consomme.....	6 cans
Tomato juice.....	3 cans
Soup cans water.....	3
Crushed dried rosemary.....	½ teaspoon

Heat all ingredients through to simmering point. Serve in punch-bowl garnished with thin lemon or lime slices. Makes about 3 quarts.

BROTH 'N APPLE PUNCH (for 24)

Condensed beef broth.....	6 cans (10½ oz.)
Apple juice.....	1 quart
Ground cloves.....	½ teaspoon

Combine ingredients in saucepan. Heat to simmering point. Serve in a punch bowl with thin slices floating on top. Makes 3 quarts.

CHICKEN-CONSOMME SOUP

	20 portions	50 portions
Cream of chicken soup.....	3 cans	8 cans
Consomme.....	3 cans	7 cans
Soup cans water.....	6	15
Curry.....	1/16 teaspoon	1/8 teaspoon

Combine soup, water and spice in saucepan. Heat thoroughly to simmering point; but do not boil. More spice may be added to taste. To vary seasoning, use herbs instead of spices. Try ground dill, oregano, poultry seasoning, thyme, for instance.

HOT SPICED TOMATO SOUP

	20 portions	50 portions
Condensed tomato soup.....	6 (10½ oz.) cans	15 (10½ oz.) cans
Soup cans water.....	6	15
Ground cloves.....	1/16 teaspoon	1/8 teaspoon

Combine soup, water and spice in saucepan. Heat to simmering point for a few minutes to blend flavors.

HOT BUTTERED SOUP

Soup	Served with
Tomato	Raw vegetables or stuffed green-pepper rings
Green Pea	Gingersnaps
Beef Broth	Triscuits
Any cream soup	Toast Strips
Onion	Cheesed French Bread
Vegetable-Beef	Cornsticks

Add milk or water to your favorite soup and heat. Float a golden pat of butter on the surface of each serving.

HOT SPICED SOUP

Soup	Flavored with	Served with
Tomato	Basil	Crystalized ginger
Green Pea	Nutmeg	Doughnuts (unsugared)
Cream of Celery	Tarragon	Wheat wafers
Cream of Asparagus	Caraway	Breadsticks
Cream of Vegetable	Dill	Peanut Butter Sandwiches
Cream of Mushroom	Chives	Stuffed celery
Tomato Rice	Curry	Grilled cheese sandwiches
Black Bean	Ginger	Shredded coconut

—All recipes courtesy Campbell's Soup Co.

Here are suggestions for some festive soup combinations. If you would like more soup and main dish recipes, write for the free booklet "Carolyn Campbell's Favorite Recipes for Groups."

Address Carolyn Campbell, Home Economics Department (CH), Campbell Soup Company, Camden 1, New Jersey.

(Continued from page 62)

called in a second time—to receive an apology. A rich man's son, who'd stolen the things as a prank, had been caught.

Two years passed and the Great Man—not a great man yet but a college student—came again to Miss Annie with his problems. As usual, she gave him the right answer.

"I know the work's hard," she said, "I know you're often sleepy in the classroom—you were often sleepy, way back in Sunday school!"

"When I first knew you," the boy said, "I was trying to help my mom—delivering the wash, doing the hard scrubbing for her, at night. Now I'm tending furnaces and shoveling snow and tidying up the chemistry lab." His voice broke. "I want to finish college, Miss Annie, but I'm so tired!"

"Weariness is a physical thing, Son," Miss Annie smiled. *That smile of hers!* "You don't mind that I call you 'Son?' I've never had a boy of my own and you come pretty close to my ideal!" Her smile had *such* a wistful quality. "Son, weariness is a progressive thing, as well as a physical thing, but strength is progressive too, and it comes when we need it most."

So the Great Man graduated from college, Phi Beta Kappa—and once again it was Miss Annie's reflected light that led him on.

"You're a lucky man to have two offers of work at the same time," she told him.

"One of them pays twice as much as the other." The college graduate lowered his voice almost furtively. "The one that pays more is—well, there's a political machine, Miss Annie. A guy wouldn't be able to follow his own impulses if—what I mean is, I'd have to take orders even if they didn't seem right."

"The other job, the one that pays less—how about *it*?"

"I'd have a chance to do things the way I wanted to, Miss Annie."

"If you were an eager little boy, in clothes that were too small for you, I'd be able to advise you," Miss Annie said slowly. "But you're a man, and you must make your own decision."

"All my life I've wanted money so badly. First for my mother—"

"She's gone," Miss Annie said gently. "She no longer needs it."

"Second, for myself—I've had to work so hard."

"The hard work bore fruit, Son."

"I'd like to have money, now." The young man stared into the fireplace—Miss Annie always had a fire going on her hearth, from October until May. "I want to live in a decent place, I want to be able to take my best girl to the opera. She loves music."

"I didn't know you had a best girl—you've been holding out on me!"

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"She's *you*, Miss Annie. I'd like to take you to the opera."

Miss Annie laughed. "I'm perfectly happy when we're sitting together in this quiet room. When the talk goes right, I hear all the music that any woman deserves to hear. I'm sorry, Son, but I can't advise you. I can only say that I trust you to do right."

The Great Man was staring straight ahead as the organ music shifted to "Rock of Ages." He was thinking: "A tiny woman, strong as a rock without seeming to be strong."

He'd taken the job that paid less money. Then, in a certain smear campaign he'd come out strongly for the right side, and it was the *winning* side, and he wasn't 30 yet! And then a new problem came up and he rushed half-way across the continent to talk to Miss Annie, retired, now. Her eyes could no longer follow the fine print in the quarterly.

"Of course"—for the first time Miss Annie's voice held a shadow of doubt—"it's very flattering to be sought out by important people. A girl with a millionaire father can do a lot for a rising politician!" Swiftly, very swiftly, she was shooting a question at him. "What happened to the little girl who was a stenographer in that law office?"

"She's still there; she went to work for the firm when she was 16. She educated herself in night school—she's always dreamed of owning a fur coat sometime, poor kid! I love—" he broke off—"I like her better than any girl I ever knew, Miss Annie, but a man in my position needs a competent hostess, someone with social position. . . . Your face looks strange, Miss Annie."

"It's just a question of light and shadow. Do you and the little girl still correspond?"

"She writes to me almost every day," the young politician admitted. "I write to her whenever I get a chance. I went through her city, last month, and we had dinner together—I kissed her good-by at her rooming house."

"She'll treasure that good-by kiss when you're a great man, Son—traveling in some special train toward a great destiny. She'll think: 'He kissed me good-by, one night. . . .'" Miss Annie's faded eyes were fixed on the wall just above the politician's left shoulder. "A girl," she said, almost irrelevantly, "who's worked all her life can learn to adapt herself to a new sort of work. . . . It will be fun for her husband to give her a fur coat."

"What are you telling me to do, Miss Annie?"

"Why, I'm not telling you to do anything, Son," Miss Annie said blandly. "I never have to tell you. You always do the right thing, instinctively!"

As the Great Man sat in the last pew of the crowded church, with the music

creeping above and beyond him, he was remembering how fast his wife had learned how to be a good hostess.

"When I took my first public office the reporters and feature writers adored her, because she was so unspoiled and charming."

Miss Annie was too crippled with rheumatism to get to the christening of *their* little Annie. But when a state honor was offered to the boy, grown older, he came, on a special train.

"My dear!" Miss Annie's voice had trembled as she looked up into his face. "This is a splendid surprise, finding time in your busy life to—"

"I've been coming to you across the years, Miss Annie—laying my troubles at your feet."

"And your triumphs, Son. I've read about it in the papers."

"The first day at Sunday school the kids who would have laughed at me didn't dare, because you were standing beside me. Quite a few people may laugh now, Miss Annie—Railroad Avenue, a mother who took in washing, working my way through college, all the rest of it." He sighed. "When my train's zooming along, I always notice the shabby houses and the kids that are going in and out—they're *me*."

"And that's why you should accept this new honor," Miss Annie said, her cheeks flushed with pride. "The speed of your progress hasn't made you blind to the Railroad Avenues and the people who live on them. Recognizing their need will increase your value to our nation."

ONCE again the music changed: "Onward Christian Soldiers." And the Great Man blinked his eyes to keep back sudden tears. He'd gone to Miss Annie during the first year of the war—when his only son had just been killed in action. She'd laid her parchment hand on his arm.

"But it isn't as if the name has stopped, dear. You'll go on to bigger and better things!"

"I don't want to go on. I was building the whole structure for posterity, and posterity was *my boy*."

"You have a daughter, too."

"Anne's married to another man, it's her husband's name that will go on. My own son's *dead*!"

"Dead—?" Miss Annie's voice was just a thread of sound. "But he isn't dead. They couldn't snuff him out with bullets. Oh, *my dear lad*—"

"Your dear lad has gray hair, now, and a broken heart, Miss Annie. You've always been able to comfort me, before, but this time there's nothing you can say to help!"

The music rose to the ceiling of the church. "Onward Christian Soldiers" had become "Abide With Me," and now it faded into nothing. As the min-

ister came forward to take his place in the pulpit, the Great Man was remembering what Miss Annie had said to him back in 1942.

"You haven't *lost* your son, my dear! He's only gone on—*ahead*! Remember those immortal lines: 'Death is swallowed up in victory.' *His* is the victory. Your son will live—not only in your memory but forever."

THE minister began to speak softly with mixed emotions.

"Everyone in this church today knew her and loved her," he said. "She was 'Miss Annie' to all of you—guide, counselor and friend—she was *your* teacher in our Sunday school, just as she was *my* teacher. She taught people who've gone out into the world, to small destinies and great ones.

"I saw Miss Annie the day before she died, and there was something in the lift of her head which denied her age and her illness—the smile that lit her eyes was still like a candle. I believe that the hundreds of children who loved her, over the span of years, kept the glow alive.

"I see a man in the group before me whose business she saved. I see a woman whose desperate grief was made bearable. I see a woman whose marriage is alive because Miss Annie, who had never married, was able to point the way. I see a man who may be entrusted with a very high honor—"

The woman sitting next to the Great Man leaned toward him. "The minister's looking right at *you*."

The Great Man said, "Hush!" And then, as if to himself, "Miss Annie, what shall I do? Will I be equal to it?"

The minister was speaking again.

"We all loved her," the minister said, "and she loved all of us! And I think that somewhere beyond the sunset her voice still sounds, saying, 'I trust you—you won't disappoint me.' ... And I believe that she can still hear clearly. Right at this moment I think we should recall the words of the last verse of her favorite hymn: 'So long Thy power hath blest me, sure it still will lead me on ... O'er moor and fen, o'er crag and torrent, till the night is gone; And with the morn those angel faces smile ... Which I have loved long since, and lost a while.' ..."

"Miss Annie's face—that I have loved long since, and *lost a while*." The Great Man lifted his own face, but he couldn't see the little box in the front of the church; his sight was blurred. But as the minister bowed his head, the Great Man bowed *his*, and clasped his hands. Through the growing mist, he heard:

"Our every honest deed, our every good action, will keep Miss Annie smiling in that not-so-very-far-away heaven. ... And now, let us pray." ■



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THE LESSON BACKGROUND

By Amos John Traver



• January 1

That You May Believe

JOHN 1:1-14; 20:30, 31

The Gospel of John is our assignment for study the first three months of the new year. No other Gospel so clearly states its purpose. Indeed John 20:30, 31 reveals the basic purpose of the entire Bible. John begins with his declaration of faith that Jesus is the Messiah and the Son of God. He was seeking to convince the Jews that they had crucified their long promised Messiah and he was seeking to win the Gentiles to acceptance of the deity of Jesus Christ. The bold parallel between the first Genesis account of creation and the introduction of John's Gospel gives clear-cut testimony to the faith of the first-century church.

John does not attempt to give a biography of Jesus. No doubt the other three Gospels had been written and another biography was not needed. He adds much supplementary material to these Gospels. Almost all the action of the book is laid in and about Jerusalem. He omits much of the teaching and healing ministry of Jesus and all the parables. He records many long discourses of Jesus on great themes like life, love, light, truth, and the Father-God relationship. How impoverished would be our understanding of Jesus without this wonderful book!

Was the writer John the apostle? Certainly the author was a Jew of Palestine, an apostle, an eye-witness of the events he describes. There is no good reason for rejecting the most ancient tradition that the writer was John,

the beloved apostle. It would seem that after a long stay in Jerusalem following Pentecost, John went to Ephesus to shepherd this young church. By this time Paul had been martyred. Perhaps John was asked by the elders of the churches in Asia Minor to put into writing the oral testimony he had given. If so, the church owes them a debt of great gratitude.

• January 8

Jesus Brings Joy

JOHN 2:1-11

The miracles of Jesus are an integral part of the Gospel. They are not something added, to be considered apart from the total revelation of God in Christ. Once accepting Jesus as the supernatural Son of God, He is the basic miracle. If He is the eternal Son of God as John witnessed, we should not be surprised when He exercised supernatural powers. We do not prove His deity by His miracles but we accept His miracles because we believe in His deity.

At first thought this miracle seems a strange initiation for His ministry. It saved a young bridegroom from embarrassment. Perhaps His coming to the wedding with His disciples placed an unexpected strain on the resources of the house. Clearly the miracle shows Jesus' concern for the common, everyday problems of the home. It gives us courage to bring our troubles to Him in prayer, however minor they seem. The test of faith is not alone in the great life and death issues, but as truly in the day by day problems of living.

CHRISTIAN HERALD

"Have you seen the 12 ways..."



Henrietta C. Mears, L.H.D., Founder and Editor-in-Chief, Gospel Light Publications.

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TEACHER'S STUDY

How wonderful it is that we can go to the Holy Spirit, the very author of Scripture, and ask Him to help us understand it. Read again John 14:26; 1 Corinthians 2:13; 1 John 2:27. The Lord promises to give wisdom through His Holy Spirit (11 Chron. 1:10; Ephesians 1:17; Colossians 1:9).

"Truly the key—not only of life and death, but the key to the Scriptures—is Christ, as He unlocks the meaning of the books to those who are humble enough for Him to unlock the understanding of their hearts."

From *Christ in All the Scriptures* by A. A. Anderson.

1. Even before you teach, your manual helps you spiritually.

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To teach that Christ, through the Holy Spirit, understands and obeys God's Word. To show that the Bible teachings are...

Christ wants us to read and study His Word. (Deut. 17:19; Isaiah 34:16; John 5:39; Acts 17:11; Rom. 15:4.) His Word must be hid in our hearts if we are to be kept from sin (Deuteronomy 10:6; 11:18; Psalm 119:11; Romans 6:6; Colossians 3:16). Further, He commands that we obey Him (Matt. 7:21; 12:50; Luke 6:47; John 13:17; Rom. 2:13; James 1:22; 4:11; Revelation 22:14).

2. Each lesson includes clear aims, wealth of Scripture background.

BIBLE LESSON

IN THE BEGINNING

Open your Bibles to the very first chapter and the first verse. Let's read it together. *In the beginning God created [made] the heaven and the earth.* The most important part of this verse is the first four words. Let us say them together. *In the beginning God.* The Bible begins by giving God His rightful place. God never began!

It is hard to think of anything or anyone who never began. That is because everything that we see started at...

5. The right words help make the Bible story interesting and clear.

CHAPTERS AND VERSES

The most Bibles have a page in the front which lists the names of all the books of the Bible in order and gives the page on which each book begins. Find this page in your Bible. How many books are in the Old Testament? (Let the class count them. Do not tell them something which they can discover for themselves.) Yes, thirty-nine.

language, the German people in the German language, the Japanese people in the Japanese language, etc. (Have pupils name other nationalities and languages.)

6. You are shown ways to encourage student participation in class.

MEMORY WORK

Key Verse

JOHN 1:3

This week's Key Verse teaches us...

MEMORY COURSE

Review

BOOKS OF LAW

BOOKS OF HISTORY

Award the "sammah"...

Advance

BOOKS OF POETRY

Today drill on the five books of Poetry, naming them on your fingers.

10. You'll help him "store up treasure" by memorizing God's Word.

CLASS TIME

FELLOWSHIP

The strangeness of a new departure—teacher and new students a bit...

PRAYER

Let the class pray with you today the words of Psalm 119:18. *Open Thou mine eyes that I may behold thy wonders from heaven.*

REVIEW

Use the "Do You Know?" section for Lesson 2 in the pupil's book as a means of reviewing that lesson.

3. Start your class period right, with fellowship, prayer, review.

VISUAL AIDS

Bring a board, hammer and nails to class for object lesson.

Visual Teaching Kit (see page 2)

Have flaming sword 29 read... add to the map... den of Eden Cherubims (angels), and a flaming sword which turned every way, to keep the way of the tree of life (Genesis 3:24). (Add flaming sword to map.)

See Leaves His Mark (Show board, hammer and nails.)

7. You receive practical suggestions on visualizing the lesson.

SUMMING UP

(Use the "Do You Know?" section for Lesson 7 in the pupil's book to summarize today's lesson. As you ask each question, have pupils look up the answers in their Bibles.)

ASSIGNMENT

Check and see if your pupils have completed the work for Lesson 7. Award a sticker for each completed lesson.

Assign Lesson 8. Point out the secret code on page 23 of the pupil's book and be sure that each pupil re...

11. Here's help in "summing up" this lesson and assigning the next.

POINT OF CONTACT

One day Jack called to his friends who were playing across the street. "Today is my birthday and my Uncle Will just gave me a whole library. Do you want to see it?"

Jack took them into the house and pointed to a beautiful black leather Book with gold edges. His friends recognized it as a Bible. "That's fine, but where's the rest of the library?" Joe asked, looking around the room.

"This is all of it," Jack told him. "Uncle Will says that this Book is a whole library. It has sixty-six books in it. They tell about great things..."

4. Start your lesson right with an interesting point of contact.

He shows us the way we should go. He does even better than that, for He says, *I am the way* (John 14:6).

We said that light shows the things around us. Christ does that, too. He helps us to know God's will and to see the way in which we should go in order to please God. Our Key Verse tells us that when we follow Christ we shall not walk in darkness.

Light helps us to grow. Christ does that for us. As we follow Him and come to know Him better, we grow up as Christians.

8. Bible truths are applied to the student's Christian faith and life.

PLANNING AHEAD

Visit the home of each pupil within the next two weeks. Become acquainted with the parents and explain the pupil's book and memory work.

Be looking for pictures and a fish or turtle for next week's lesson. Ask some junior boys to find a bird's nest for you. (See "Visual Aids.")

Cut out magazine pictures of large and small boats and a steamship. Mount on construction paper. Contact absentees.

12. You'll find your relationship with the pupil's home strengthened.



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Family Talk

WITH

Dorothy Church

"Teenagers are certainly a problem"

Hi! A Sunday School teacher told me recently she was thinking of giving up her class. Seems her teenage class just wouldn't participate. She was really discouraged. (I could sympathize with her as I remembered *my* early Sunday School teaching experiences.)

I asked her if the church had a filmstrip projector and she replied, "Yes, but it isn't used much, and besides we haven't any teenage filmstrips."

I wrote down a title of a new filmstrip kit — made especially for teenagers and recommended that she preview them.

Well, she did, and started using them in her class — several weeks later.

The results? The class really came to life with some wonderful discussions and all joining in!

You might want to look up these filmstrips for your own class. The title, "Christian Teenager's Spiritual Life Kit" (Family Filmstrips). It covers four basic areas: Bible, Prayer, Witness, and Christian Responsibility. If you would like a brochure on teenage filmstrips, I would be most happy to send you one free.

Write me now.

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Family Films

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• January 15

You Must Be Born Anew

JOHN 3:1-7, 12-21

Nicodemus is not named in the other Gospels. He was a Pharisee and a member of the Sanhedrin. Too much has been made of his night-time visit to Jesus. He was an honest enquirer, not a believer. He deserves credit for coming at all. Later he would openly defend Jesus at the risk of his reputation. Still later he would share in the burial of his crucified Lord. He came to the right place with his doubts. Much doubt is not dishonest. It rises "not from intellectual perplexity but from moral perversity."

Probably we do not have the entire record of Nicodemus' interview with Jesus. It began with a reference to Jesus' miracles, signs of His divine powers. Prophets were expected to have such power in those days. No doubt Nicodemus wanted to discuss the character and mission of Jesus. Instead Jesus turned the searchlight of truth on Nicodemus. He had come with a certain pride in his position and opinion. He came to reason and perhaps to argue. His whole background was of the flesh, material centered. John uses the word flesh differently from Paul who implies the evil desires of the flesh. John means by flesh this present earthly life as opposed to the spirit. Nicodemus needed to be spiritually changed, converted, as radical a change as physical birth. The need is still with us. The Little Gospel, John 3:16, rises above the level of pure reason. It demands the response of faith and love, gifts of the spiritually awakened heart and mind.

• January 22

Who Is Jesus?

JOHN 4:21-30, 39-42

Sychar was in the area called Shechem in the hill country of Samaria. (Shechem was also the name of a city.) The land was purchased by Jacob and bequeathed to Joseph at his death. Shechem was the first city in Canaan visited by Abraham. There Joshua made his farewell address to Israel. The well, near the village of Sychar was known as Jacob's Well and the whole area was sacred with memories of the patriarchs and heroes of Jewish history. As Jesus sat by the well resting He was Himself the key to the history of His people. He was the fulfillment of the promise of God to Jacob.

Jesus' deliberate choice of the way from Judea to Galilee through Samaria was certainly a puzzle to His disciples. A Jewish proverb said, "He that eats bread of Samaritans is like one who

eats the flesh of swine." His courteous treatment of the Samaritan woman and His acceptance of a drink from her hand showed a complete disregard for the prejudices of his people.

As with Nicodemus Jesus used a puzzling and profound statement. Water from the well became a symbol of the water of life and later the woman, in spite of her simple, peasant mind, understood enough to accept Jesus as Messiah and witness her faith to her village. John clearly selected events from Jesus' life to show the wide range of His mission as Messiah. His disciples dare not set any class, race or nationality outside the range of their evangelistic purpose.

• January 29

Why Is Christ Our Authority?

JOHN 5:9-24

Jesus claimed a higher authority than the authority of the Jewish law. It is the authority of love. Love fulfills the law because love is the nature and purpose of the Lawmaker. Without compassion the law becomes cold, unfeeling and ultimately unjust. It does not accomplish God's loving purpose.

Sabbath laws were given because men needed them. Without a day set apart for worship the busy concerns of daily life would tempt men to forget God. Legalism had thwarted God's purpose in ordaining the Sabbath. It went to absurd lengths to spell out for the Jews all they could do on the Lord's day. There were at least 39 prohibitions. Unnecessary work was forbidden, but what work was necessary? At a little hotel where we stayed in Tel Aviv we had a warm breakfast on the Sabbath. Making a fire was defined as unnecessary work. When we asked the innkeeper about it, he replied, "Why we left the gas burning all night."

In Jesus' day to carry a bed-roll was unnecessary work. But to carry a sick man on his bed was different. The bed was considered necessary for the invalid's conveyance. Even the distance a man could travel on the Sabbath was limited to less than one mile.

Jesus Christ was the revelation of God's nature and purpose. His interpretation of the law superseded that of the Scribes and Pharisees because He looked at the law with the mind of God. God is love. Love is merciful and compassionate. Law is never an end in itself but must be interpreted and enforced in the light of its loving purpose. Legalism produced legalists who would rather see a man suffer than a law modified. Jesus' claim of authority over the Sabbath laws had much to do with the hatred of the religious leaders of His people and was a large factor in their determination that He must die.

CHRISTIAN HERALD

Forgiveness

(Continued from page 47)

ment and guilt. We need not wait for specific occasions to use this healing power. We have only to follow the directions of St. Paul, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. And be ye kind to one another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

This is not a formula but a spirit which can illuminate every moment of living, bring out the best in people and enable us to live together with a minimum of friction. It is one of the happy paradoxes of human behavior that the readier we are to forgive, the less we are called on to forgive.

"If I had my way," a wise old lawyer friend told me the other day, "I'd change the marriage promise to make it read, 'love, honor and forgive.' It would be a healthy reminder of a power that could save many marriages."

The redemptive power of forgiveness was brought home to me recently by a New England judge who for years has invited some of the worst offenders among juvenile delinquents to spend the summer at his farm in Maine.

"Their first reaction is suspicion," the judge told me. "They ask themselves, 'What's the catch?' When they find none their reaction is not gratitude as you might think but more often disbelief and flagrant abuse of the trust you have placed in them. If you were faint hearted you might conclude that some of these kids were hopeless. But in reality they are testing you. If you show you still like them their defiance slowly turns to wonder, then relief and finally a feeling of affection and fellowship with the human race."

"What forgiveness does is to help the wrong guy look at himself in a new light—as the right guy you see in him. And if he can accept it, it feels so much better he never wants to go back to the old way of looking at himself."

Forgiveness does not wipe the slate clean, turn back the clock or undo what has already been done. It does enable us to accept what has been done and go on from there. One of the commonest misconceptions about forgiveness is that it is a denial of guilt. On the contrary, the experiencing and acknowledgement of guilt is the first step in forgiveness. Abnormal pangs of conscience like physical pain warn us that something is wrong and stir us to take corrective action. As Dr. Loomis points out, this does not consist merely of a formal admission of wrong doing or a perfunctory "I'm sorry" on the part of the wrong doer. Much of physical healing requires an active turning away from

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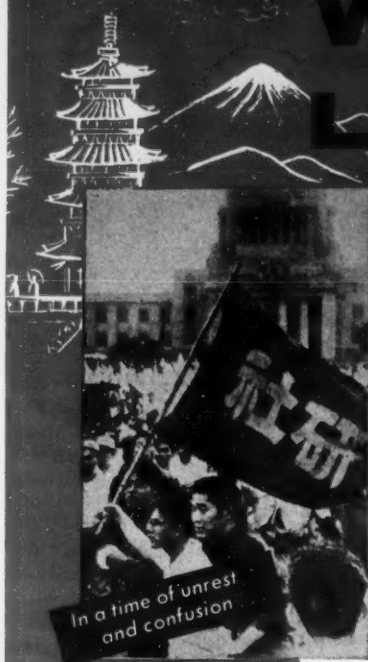
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illness toward health, so does forgiveness require an active turning away from alienation toward reconciliation.

Just as the doctor seeks to eradicate the disease and leave the patient whole, so in forgiving we condemn the wrong but place ourselves by the side of the wrong doer to help him repair as much as possible of the damage that has been done and to make a fresh start.

"To be forgiven we have to *feel* the pain we have caused others and caused ourselves," Dr. Loomis told me. "As long as we deny the pain of guilt and pretend that everything is all right, we cannot receive forgiveness."

In self-forgiveness, too, far more is required than the ability to analyze your feelings. Some people have been led to believe that if they can just find out why they feel guilty and talk about it without embarrassment, the guilt will go away. The experience of patients under psychoanalysis shows that it seldom if ever does.

Some pain is inevitable. In fact the healing of a relationship that has been strained or broken can be compared with the mending process that takes place in a fractured bone. Merely letting by-gones be by-gones and never referring to the matter again is something like treating a broken arm by "favoring it" and hoping it will somehow mend itself. The pain may subside that way. But when the arm is used once more it can stand little pressure.

To make sure it will grow together straight and strong, the broken pieces must be carefully reset, and this may be as painful as the original break. In forgiving each other and working out a new adjustment, both of the persons involved in a strained relationship must review and in some measure re-experience the hurt they have caused each other.

This healing takes time and effort. Recently a marriage counselor told me of a young couple who found this out through sad experience. John and Julia had been married two years, and very happily, Julia thought, till she discovered from some letters in John's suitcase that during a brief period he had been unfaithful to her. Afraid of a showdown, she decided to keep her knowledge a secret. The longer she suppressed her resentment, the more it grew. Once gentle and considerate, she began to embarrass her husband before his business associates and neglect her appearance.

Then one day while looking for a safety pin John discovered the letters which she had hidden in her sewing kit. With no more reason for deception he confessed what he had done and asked to be forgiven. Julia's resentment flared up momentarily but she man-

aged to suppress it once more and agreed to let by-gones be by-gones. But the past kept coming up in bitter quarrels and husband and wife grew further apart.

When they brought their problem to the marriage counselor he made them see their mistakes: "Instead of forgiving, you have tried to pretend there was nothing to forgive." Julia had to experience all over again the hurt John had caused her. John had to relive his shame and regret for his violation of their marriage. As Julia's resentment, so long suppressed, came pouring out, love flooded back into her life. Forgiveness created a new situation in which she could once more trust the man who had wronged her.

When should we forgive and when should we deny forgiveness? Jesus answered this question for all of us when He told His disciples: "If thy brother trespass against thee . . . seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Peter, to make doubly sure that he had not misunderstood, asked Jesus if this meant that seven times was the limit, after which one could rightfully refuse to forgive. Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven."

It was hard for men of his time to accept Jesus' teaching of unlimited forgiveness. Today even among those who try to live according to the Gospel many wonder if one doesn't have to draw the line somewhere. Can a person be all-forgiving and still be human?

That's like asking if one can be perfectly healthy," Dr. Loomis told me. "For all practical purposes, the answer is yes. From a psychiatric point of view, it is bitterness, resentment, hatred and revenge which are unrealistic. Forgiveness is an indispensable ingredient for a wholesome, workable relation to reality."

I have a friend, a scientist, who was hurt, badly hurt, during the war. He spent four years as a slave laborer in Germany. His father and mother were killed by Nazi street bullies, his younger sister and older brother were sent to the gas chambers. This is a man who has every reason to hate. Yet he is filled with a love of life he conveys to everyone who knows him. When I asked him how he managed to keep his spirit intact, he told me:

"It is simple. In the beginning I was filled with hatred. Then I realized that in hating I had become my own tormentor. If a person is blinded for five years he loses five years of seeing. If a person hates for five years, he loses five years of loving. Unless you forgive, you cannot love. And without love, life has no meaning." ■

CHRISTIAN HERALD

Nine Questions

(Continued from page 15)

than he who refuses the hope and stimulus which prayer can bestow. Through prayer we are united to God and this union means increase of comfort and peace, which in return speed on the process of nature's healing virtue.

WYATT: No doubt many physical disorders are the result of an abnormal emotional state, but to confine the ministry of healing to psychosomatic cases is to do away with the divine aspect and reduce it to the natural ability of man. To imply that spiritual healing "will not work" in mending broken bones or healing organic diseases is to deny the miraculous power of God and contradict the oft-repeated statement of Jesus, "All things are possible to him that believeth."

Leprosy is an organic disease and many lepers were healed in Bible days by a touch or a word. A man born blind was healed. Another who had never walked was made whole. These and many others suffering from organic disabilities were healed. The Scriptures, which instruct believers to heal the sick, make no distinction between the psychosomatic and organic cases.

6. *Some proponents of spiritual healing advise seekers not to pray, "Thy will be done," believing that healing is God's will for man's wholeness, and that by giving God "an out" they are in effect making room for their own doubt. What is your reaction to this?*

PRICE: It is true that God can take hold of an evil thing and turn it to good account. He can take an illness and weave it into a great plan for our good. But that is not saying that it is His best for anyone. Christ always acted as if disease should always be healed, when faith was sufficient. There is nothing whatever in the whole of Christ's teaching to show that He ever thought of God as sending sickness or that it was ever God's will.

Sickness to Jesus was a discord in God's fair creation, an evil thing, a physical evil, just as sin was a moral one. Furthermore, He reproved every question of His unwillingness to heal. Never did He take the attitude that we do, and say, "If it be God's will to heal, prayer will be answered." Rather it was, "Prayer must be answered because it is God's will."

WYATT: Jesus prayed in the Garden of Gethsemane, "Thy will be done." This was not a prayer of uncertainty concerning the will of God, but an expression of total yieldedness to the known will and purpose of God. Many people



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approach God for healing with the pious phrase, "If it be Thy will," but in so doing they are expressing their uncertainty as to whether it is the will of God to heal, at least in that instance. This annuls faith and casts doubt upon the redemptive provisions God has made for the healing of the sick.

Jesus personified the will of God and He healed all who came to Him. This is also true of believers in the Book of Acts. Among the thousands who were healed, not one was turned away because it was not God's will for him to be healed. "There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed *every one*" (Acts 5:16). "If it be Thy will," is the expression of an escapist—one unwilling to assume the responsibility of faith.

7. Obviously, not all seekers achieve healing. It has been charged that, because of this, their latter emotional and physical state may be worse than their first. Do you offer any preparation for a possible disappointment?

PRICE: The danger, I find, after years of intensive counseling, is not in over-encouraging people to seek help through spiritual resources, but in discouraging them because of a possible disappointment. We deprive that person of a spiritual pilgrimage that will bring to him an understanding of all the basic teachings of the faith. True, not everyone is healed. But something happens inside the person who puts himself wholeheartedly into the disciplines we enunciate. Instruction in sermons at the healing services, personal counseling and group therapy are some of the safeguards we employ.

The objective in spiritual healing is not necessarily, or even primarily, the healing of the body. It is the health of the whole personality. It is to induce that attitude of mind, trustful and serene, which, believing in the available vitality of God, sets free all the patient's recuperative powers, and at the same time gives him the assurance that whatever be the outcome, physically, he is in Christ's name victorious over the disease. That victory may mean a renewed life of the body, or it may mean a triumphant entry into the larger life of the Spirit. Clearly it is not intended that we will live in these physical bodies forever.

WYATT: Emphatically, no! To prepare a seeker for failure is to encourage unbelief and defeat. If the subject of failure is raised, I always make it clear that unbelief is the only reason given in the Scriptures for failure. True, there are those who are not healed, but to prepare every seeker for possible failure

is to open the way for men to resort to the old, threadbare excuses, such as, "What is to be, will be". . . "It may not be the will of God". . . "Perhaps this sickness was allowed in order to sanctify the individual or to bring a loved one to God."

I have personally ministered to thousands of people and on no occasion have I observed any worsening conditions that could be attributed to their failure to receive healing. I feel this argument is raised, not out of concern for the afflicted person, but rather to justify the neglect of the Scriptural commission to heal the sick.

Doctors and medicines often fail to effect a cure, but no one suggests that the ailing one should not seek medical aid because failure might leave him in a worsened condition.

8. Is it necessary for the sick person to seek spiritual healing through a human intermediary?

PRICE: No. Healing is an enterprise between the needy person and God. The individual can make contact with God through all sorts of avenues. Healing can come in four ways: through the evangelical approach; the sacramental; the psychological; the metaphysical.

WYATT: Every believer is reckoned to be a priest unto God and has access "into the holiest by the blood of Jesus, by a new and living way. . . ." Therefore, if one has faith it is not necessary that he have a human mediator. From another standpoint, however, a human mediator is sometimes needed, for sickness is often accompanied by such

Hospital Prayer (Of One Who Waits)

Lord, from this restless form
Shielded from lamplight glare,
We may depart with hope,
Knowing that You are there,
Knowing our dear one lies
Sentinelled by prayer.

Yours is the healing art;
Yours is the brooding calm;
You are more close than the touch
We lay on a fevered palm.
"Nearer than breath," the thought
Is thankfulness like a psalm.

Let pain be a fading dream;
Your peace fill the lampshade-gloom.
We may not stay. Dear Lord,
Keep vigil for us in this room.

—Edith Cotter

CHRISTIAN HERALD

severe pain or nausea that the person is unable to fix his mind on God.

If there were any way to determine the matter, perhaps we would find that more people are healed through their own prayers than through the prayers of others. It is Scriptural, however, for one to call upon another for help when overtaken by sickness, for it is written: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

Keep in mind that it is not just prayer alone that brings deliverance; it is the prayer of faith.

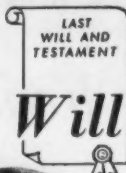
9. Although "technique" is admittedly not the most important part of spiritual healing, what are the general steps you follow when a seeker comes to you?

PRICE: We have three important resources available: the public services held on Thursdays at 12:30 and 5:30; the opportunity for personal consultation; and the spiritual integrity of a Prayer Fellowship holding up the whole enterprise in constant prayer.

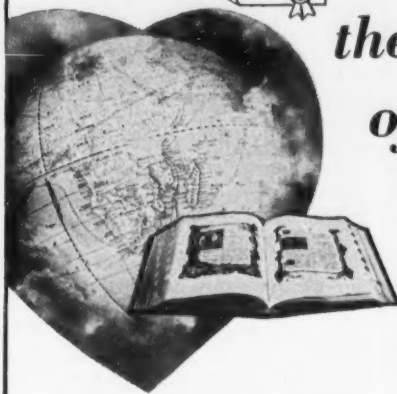
In seeking spiritual healing we must root out all unspiritual conditions which would hinder its growth. We must root out resentment, bitterness, envy, bad temper, pride, meanness. All these things are hindrances and produce mental vibrations which cannot mix with the healing vibrations. The second process in active co-operation is to circulate the blessings we receive from God. When our lives are circulating the love of God, they are highly receptive of His healing. It cannot be otherwise, for His healing is love in action.

WYATT: I have no set pattern in dealing with a seeker. If time permits, however, I usually encourage the person to describe the symptoms of his trouble, how long and to what extent he has suffered, and the circumstances that attended the first symptoms of the ailment. I then talk to him about the foundation of faith, which is the Word of God. I explain the difference between pseudo-faith and living faith, then I cite examples of what faith can do. Usually, in the course of this conversation, the person will express his theories concerning spiritual healing. This provides an opportunity to deal with erroneous theories concerning faith. It is surprising to learn that the average person has a warped, unscriptural view of faith, usually associating it with feelings, doctrines, good works or morality. Faith is fluid and flows freely only in the unobstructed channels of grace and mercy. ■

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Sunday evening

When 16-year-old Alison Grey begged me for advice, I must admit I didn't take her too seriously. I scarcely knew her—I'd been substitute teacher of her Sunday school class less than a month—but, even so, I said I'd help her if I could.

We went to church together and then walked back to my hotel through streets that were gay with red and green decorations, for Christmas was only a week away. We went directly up to my room, and the moment we were there Alison slumped into a chair and started to cry. It was a long moment before she spoke.

"I'm in a terrible spot, Mrs. Bradley," she told me. "I'm at—at my wit's end—I don't know which way to turn." All at once she was crying with great wracking sobs—"I'm in a terrible spot!"

I patted her on the shoulder. "Are you sure you're not making a mountain out of a molehill, Alison?" I asked.

"P-perfectly sure," Alison sobbed. "And the worst of it is that—that I brought it all on myself!"

I pulled a chair up beside her. "Start at the beginning, Alison," I said gently, "and tell me the whole story."

And so the girl started at the beginning. She'd been coming home from school, one afternoon, and had started to cross the street and a car had zoomed around the corner—

"And it stopped on a dime, just about an inch from me. And the driver got out, and—Mrs. Bradley—he was the most attractive boy I'd ever seen in my entire life. He—he snapped at me—he said I should watch where I was going, so I snapped back and told him he shouldn't turn corners so recklessly—that he should consider pedestrians, like me! Then we both laughed, and he apologized and asked if he might drive me home, and I said yes." She paused for a moment. Then:

"He told me his name, Mrs. Bradley, it's Tom Creedon—and I told him my name and—well, he drove me home the long way. It was beginning to get dark when he dropped me in front of the house. I asked him to come in and meet my mother, but he said no, he'd rather not, just yet. And then he asked me if I'd go for a drive with him on Saturday afternoon—he said he worked Saturday mornings—and so—" Her voice dwindled off.

"And so—you went?"

"Yes—" Alison admitted, "and from

then on we dated steadily. And then a kid who's in my class, at high, saw us having hamburgers in a dogwagon, and the next day he cornered me, after English Lit, and told me all sorts of things about Tom. He said Tom was a bad egg, that he lived in a rooming house on Canal Street—it's the worst street in town, Mrs. Bradley—and that his mother'd died in a charity ward, when he was a baby, and his father'd been killed in a drunken fight."

"Of course," I said, slowly—"you can't blame the boy for his father's—mistakes. For his mother's—tragic death."

Alison brightened, briefly. "That's exactly what I said," she told me, "but this kid in my class wasn't through by—by any means. He went on to say that Tom had been mixed up in two or three off-color deals, and that he was poison to girls!"

"How old is Tom?"

"He's 19. . . . Well, I kept on seeing him—but I was wary and on guard—that 'poison to girls' bit had me really worried. And yet he was always respectful and loads of fun, too. And I told myself that perhaps he'd never had a chance to know my sort of girl, and that I'd—"

"Reform him?"

"Well—sort of."

I asked, "Did he meet your parents, eventually?"

"No, Mrs. Bradley," Alison admitted. "He kept making excuses—I convinced myself that he was shy about meeting them."

"Didn't you realize that it was wrong to date a boy they didn't know?"

Alison nodded, her eyes brimming. "Yes, I knew I was making a mistake."

"Have you mentioned him to them?"

Alison rummaged through her purse for a handkerchief. I handed her mine and she thanked me.

"No," she admitted—"I've never told my folks anything about Tom. I was afraid they'd tell me to—to cut him out! And by then I thought I was in love with him!"

"You thought—?"

Alison dabbed at her eyes—futilely. "Y-yes . . . I thought so until last week, when he took me to a party at a Canal Street club. And when I saw how the boys and girls were acting—and how he was beginning to act, I felt that he was—"

"Reverting to type?" I supplied.

"Yes, that's it—he scared me! So I

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told him I must stop seeing him. And then he said that I was talking through my hat. We were in his car, then, on our way home, and he pulled the car over to the side of the road, and—and—

I said, "Go on, dear—"

Alison told me, "It's hard to—to explain what happened next."

"But you must explain," I told her, "if I'm going to help you, I must know!"

"You're right, of course." Through some miracle Alison's voice was steady. "Well, Tom took me into his arms and started kissing me... Other boys had kissed me, Mrs. Bradley, but never the way Tom was kissing me. Just one thought went through my mind, as I struggled to get away from him. I wanted to go home and wash out my mouth with yellow soap."

"I know exactly what you mean, Alison."

"Well, finally, I stopped struggling—I was exhausted—and Tom stopped kissing me. I guess when I didn't try



to get away it wasn't fun any more—for him. Then he said I'd never stop seeing him, for the rest of my days, because we were getting married. And if I turned him down he'd see to it that nobody else would ever marry me."

I rose from my chair and walked over to the window and stood looking down at the avenue below. It was a dreary day, but arc lights twinkled like stars among the festoons of green and red.

I wasn't surprised when Alison came to stand beside me. I slipped my arm around her and she leaned against me—she might have been six instead of sixteen.

"It's pretty, isn't it?" she said. "Just one more week—I've spent every Christmas here in Greenville since I was born. I can't imagine spending it anywhere else."

"You mean—?"

Alison's voice was dead level when she spoke. "Tom says we'll go across the state line and be married on Christmas Eve," she said, "but I'm going to fool him—I'm going to run away!"

You'll hear what happened to Alison when I get back to my diary... Until then, I am—

Faithfully yours,
Evelyn Bradley

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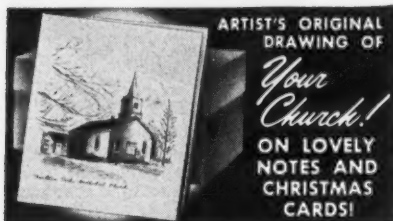
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After the Game

(Continued from page 20)

miles to cheer for her side, with two-year-old Dane, four-year-old Dani and three cheerleaders.

After the game, Bob and the team started on the three-hour trip home to Upland, Ind. by bus, followed closely behind by Barbara with the children and two student-passengers. Heavy rains made the return trip difficult. Although their car was not as sure-footed as the bus, Barbara managed to keep up with the team until they reached Muncie. Then, in the Saturday traffic, they fell behind and were separated.

For the last 25 miles, the road was narrow and sharply winding. The downpour had reached almost cloud-burst proportions and it was now dark.

As the car rounded a curve, the right wheels slipped off the pavement onto the muddy shoulder. Barbara deliberately checked her impulse to swerve back on the road for fear of losing control. Then, out of the drenched darkness, the headlight beams revealed a tree directly in the car's path. There was a split second of total bewilderment, then a head-on crash—and silence.

FOLLOWING their return to the campus, the team dispersed. Bob was about to head for home to await his family's arrival when he was stopped in his tracks by the head resident of the Men's Dormitory. Ball Memorial Hospital in Muncie had notified the college that Barbara was there, unconscious.

From the doctors Bob soon learned that things could have been much worse. Barbara's lung was not punctured — this much they knew. Little Dane had a painful multiple fracture of one leg, but no internal injuries. A few moments before the accident, Dane had shifted his position in the front seat of the car, placing his feet where his head had been. Dani and the students in the rear seat were unhurt.

Still, Barbara was on the critical list, pending more conclusive examinations. She was placed in traction to lift her rib cage free of her lungs. X-rays revealed air pockets and scar tissue.

It became obvious that an operation was necessary as soon as Barbara gained sufficient strength to undergo surgery. This meant prolonged waiting.

One evening, two weeks after the accident, during the long hours of pain and solitude, a peculiar impression came to her. A comparatively unfamiliar passage of Scripture stood out in her mind — James 5:14, 15: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall

raise him up." This was all the more unusual since she had never given this teaching any serious consideration and was somewhat skeptical of so-called "Divine healing," believing rather that all healing is divine and that God heals only through the ministry of the medical profession.

A devout Christian, however, she took this impression as being of some personal significance.

The next day when a minister came to visit, he strangely asked Barbara, "Have you given consideration to the observance of the anointing of oil?" In asking the question he answered Barbara's. She should, she felt, observe this ritual—not as a last resort or even because she thought she would be healed, for she did not think such a spectacular experience could be hers, but because she believed this to be a commandment from God for her to obey at this time.

Quietly, the modest ceremony was conducted. It was Wednesday night, almost three weeks after the accident. An operation on her lung was scheduled for the following Monday.

As expected, Barbara felt no physical change. The next few days were routine. More X-rays were taken.

Then it happened. When the doctors examined the X-ray pictures taken on Saturday they noticed a dramatic, unaccountable improvement in Barbara's lungs. Barbara received their findings with surprising calm; she still believed that surgery would be God's method of providing healing for her. The surgeons concluded that more X-rays would be taken the next week, and the operation was postponed.

Over the week end, Barbara pondered, would she have to undergo the operation or was healing, which transcends the explanations of medical science, really taking place in her body?

Other thoughts, too, filled her quiet hours. Man made his plans and schedules, but God had final authority in the affairs of men. She had the assurance that God was adequate to provide for her children if she were taken: this was a source of serenity. She was filled with gratitude to God for sparing her life and to the medical staff for their care, always insisting that she was undeserving of this attention.

The day of decision arrived.

After X-rays were taken the doctor came to her bedside, smiling.

"These pictures confirm the fact that you have made remarkable improvement," he told her. "So much so that you may go home tomorrow."

A check-up several weeks after her release from the hospital indicated complete recovery.

Now, almost a year later, Barbara Davenport is the same as before—with one change: her faith in the promises of God is stronger than ever. ■

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What Is Unity?

(Continued from page 29)

will go to 'headquarters.' God and I can somehow communicate, or the whole thing is a fraud."

All his life—he lived 94 years—Charles Fillmore spent from four to six hours a day in meditation. Often he stayed up all night praying. "I talk and think to God," he said, "and He talks and thinks to me." This is what he told his students to do.

He disliked dogma. It was 30 years before students induced him to write out a statement of faith. This he qualified with the words:

"We are hereby giving warning that we shall not be bound by this tentative statement of what Unity believes. We may change our mind tomorrow on some of the points, and if we do, we shall feel free to make a new statement."

He called his organization "Unity." The name, he said, flashed into his mind as he was sitting in silent prayer. It has been an apt choice. For the work of Unity has been done largely within existing religions. It has appealed to churchmembers without causing most of them to divorce themselves from their church.

In Unity we stress likenesses, not differences. We believe that all religions are good. Different religions come out of different cultures because they are needed; each is good for those who need it. When one is ready for a different concept of God, he will take the step.

Seek God and you will find Him—this is Unity's teaching.

The intellectual comprehension of truth that you may get from a book is good as a guide, but do not mistake the signposts for the city of God. You are seeking God, not words about Him.

Whatever books and teachers you may turn to for help, at last you must turn directly to Him. He is "not far from every one of us."

Go within.

This is the great instruction of Unity. Go within—seek, ask, knock, meditate, pray—and you cannot miss God.

This is why in Unity's magazines and prayer ministry, doctrine plays a minor role. If you can experience God yourself, my description of Him is comparatively unimportant. You will yourself know what He is like. You will yourself know your relation to Him. Unity is not so much a set of descriptions as it is a set of directions.

Unity has some very specific teachings.

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sons of the founders, is president. It is supported entirely by free will offerings and by money from the sale of its publications.

For individuals who want to gather together and study Unity's teachings, there are centers. These have grown greatly in number and size during the last few years. Today there are 265, most of them in the United States. Each is independent, but all are affiliated with Unity School in Lee's Summit, where all the ministers are trained. There is no financial connection between Unity School and these centers, which are supported entirely by the free will offerings of those who attend them.

Most of the centers now have a Sunday morning worship service as well as weekday classes and a Wednesday evening healing service. Many call themselves churches, though most Unity ministers make their center more a religious school than a church, spending most of their time teaching classes and counseling, praying for the needs of their students and teaching them to pray.

This aspect of the work is still a small part of Unity's ministry, influence and meaning. More than a doctrine, Unity is an attitude. More than a church, it is a call to prayer.

Unity is a book offering to a reader a positive, life-affirming philosophy.

Unity is a little magazine with a simple affirmative prayer with which a million people start their day.

Unity is a Wednesday evening healing service and a hundred voices singing with their leader:

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Through Jesus Christ I'm healed;
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Unity is a booklet handed to a patient in a hospital as he waits for an operation. In it he reads: "You are not alone. God is with you. You go to meet your good."

Unity is a minister making a Sunday morning talk on tolerance.

Unity is a pamphlet picked up in a bus station that says: "God is never more than a prayer's breadth away from you. Turn but within and you will find Him there."

Unity is a sentence in a letter that a desperate man who has been considering suicide clutches to his mind: "What one heart cannot bear alone, a hundred loving hearts can bear in faith."

Unity is a voice in the ear of someone straining to hear in a telephone booth across a thousand miles: "This is Silent Unity. Have faith. God is your help."

Unity is a light shining in a window where someone is praying. Unity is 70 years of prayer, prayer for anyone, prayer about anything, prayer without price, in the name of Jesus Christ. ■

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